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ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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THE great majority of mankind, no matter what their intellectual status may be, exhibit an antagonism to the introduction of new truths, or more correctly speaking to the unfoldment of previously hidden truths. In ancient times, when authority had wider influence, the acceptance of a new idea, whether truthful or erroneous, by the king or ruler, ensured its general adoption by the people under him; but although at the present time authority exercises an undue influence on many minds, the acceptance of an idea by any one person, no matter how exalted, has a very limited influence upon the public mind, which represents a combined antagonism to any rapidly unfolded truth that may be presented to it. This is largely due to the non-development of the intuitions, those sensitive feelers of the soul which discriminate at the first contact the quality of the idea, sorting truth from error, right from wrong, and good from evil with the precision of the automaton weigher in our mint. All are more or less intuitional, but those in whom the religious sentiment predominates are intrinsically so; unfortunately in most instances their intuitions are blunted and rendered inoperative by the inoculation of religious systems paralysing to the intuitional faculties which have little scope for action in matters affecting our purely physical life. In these intellect is the touchstone, and in this direction science has made such giant strides of late that new discoveries, however wonderful, gain rapid credence with the masses, and when verified by a few scientific men are accepted on authority as facts. It is not so with metaphysics, morals, and religion. In these domains every new discovery is looked upon as an innovation. It is not examined on its merits, but treated first with ridicule. It is next voted untrue, then unholy and diabolical, and unless

its foster parents are people of indomitable energy it is often trodden under foot, and its progress temporarily retarded; it cannot be killed, but inevitably rises to the surface to renew the battle, until at last it is acknowledged, and becomes an integral part of universal knowledge.

Mesmerism and Spiritualism are two of the most striking modern instances of what we refer to, and probably on account of their great importance is the struggle against them more thorough and protracted. The former, a spiritual force, capable when directed by the intellect of producing the most marvellous results, not only in the alleviation of human suffering, but in the expansion of our perceptions, enabling us to analyse and comprehend things beyond the capacity of the most perfect scientific instruments, to examine the causes of physical effects and bridge over the chasm between the physical and the spiritual universe. For upwards of fifty years after Auten Mesmer's experiments the fact of the existence and influence of the Mesmeric fluid was almost universally ignored, and although a French commission of medical men were reluctantly compelled to acknowledge that peculiar mental effects were produced by Mesmeric process, no substantial headway was made against popular prejudice until Dr. John Elliotson, a man of undoubted ability and indomitable energy, became its champion in England, and supported by the Rev. Dr. Townsend, Dr. Ashburner, and others, forced conviction of the basic facts upon large numbers of skeptics, whilst Drs. Teste and Billaud in France, Dr. Esdaile in India, and Professor Cadwell in America, ably supplemented his work in those countries; but in spite of the nineteen large volumes of records of indisputable Mesmeric facts written and published by these able pioneers, and endorsed by the experiments of hundreds after them, there have been within the last few years men with scientific reputations denying the reality of mesmeric phenomena in toto. The fact is now, however, very generally accepted by the masses, though few know its import, value, and significance, and the acceptance of the fact, by removing the obstruction to the exercise of intuition, will materially augment the progress of knowledge in this direction. Spiritualism in its

modern aspect has not been so long before the world, but the struggle has been greater, and the line of battle more extended; its facts, which form the only substantial foundation for a philosophy of a future life and a rational system of religion, are rapidly gaining acceptance by their inherent truth and capacity for demonstration, and although the religion founded upon them is in general harmony with the teachings of Jesus, it is undoubtedly antagonistic to the numerous creeds and dogmas that men have constructed from them, and misnamed Christianity. It is for this reason that the various churches have made common cause against it, and by their combined influence fomented a spirit of antagonism to it which has not only paralyzed the intuitions, but blinded the reason of their flocks. Many of these are now shaking off the glamour, and beginning to see for themselves, and with the awakening of intuition they will perceive the solid rock of fact on which rest many ladders, leading, not to the New Jerusalem, but to a heaven commensurate with the aspirations of a cultivated mind, a heaven of varied beauties, love, work, harmony, and scope for illimitable progression in wisdom and goodness.

A CHRISTMAS CAROL.

WHEN was Jesus Christ born? What a question on the eve of the 1883rd anniversary of his nativity! Blindly believing Christians have taken the date and locality of the birth of the great Hebrew radical Reformer, as they have taken so many other things equally unproved and unprovable, as historical facts, although it would be one of the most difficult tasks to establish the correctness of the allegation that Jesus Christ was born either in the year *One* of our era, or at Bethlehem in Judea. As to his birthplace, we all know that he was only born in Bethlehem in order to fulfil an ancient prophecy, *id est*, a foregone conclusion, examples of which are found in abundance throughout the whole of the New Testament. Therefore, the passage in Matthew: "And thou Bethlehem, in the land of Juda, art not the least amongst the princes of Juda; for out of thee shall come a Governor, or Guide, who shall shepherd my people Israel," must be taken *cum grano salis*, especially when we are told so plainly that nothing of any consequence, and least of all a Saviour of the Jews, can come out of Nazareth, because the general simplicity of Galilee was not up to the mark, even *Deo volente*, to give birth to so dignified a personage as a Governor or Shepherd of Israel. In order then to assist an ancient prophecy to come true, a pregnant virgin is asked to travel, during the most inclement rainy season of December, from Nazareth to Bethlehem. *Credat Judæus*; let a Jew believe this!

Equally, if not more, uncertain is the date of the birth of Jesus. All orthodox and unorthodox critical authorities of the Bible are agreed that the birth of Jesus took place without doubt several years earlier than the date at present assigned to that event. Ewald fixes it at five years earlier than our era. Petavius and Usher make the event to take place on the 25th December of the year One minus five, whilst Bengel goes in for the same month with the difference of four years previous to our present reckoning. Winer and Anger think he was born in spring, in the year four before Christ. Scaliger lets him see the light of the world in October, also four years earlier than our present era; Jerome goes in for three years, and Eusebius for two years earlier, the latter assigning the 6th January as the date of the month. Ideler, however, is of opinion that the year of the birth of Jesus must be antedated by seven years.

Well, then, if we are all agreed that the man Jesus was born, no one knows where or when, why do we celebrate annually at Christmas, on the 25th December,

the anniversary of a fabulous birthday? Why do we not candidly admit that God did actually take so little trouble about the introduction of His only-begotten and most beloved Son, whom He sent to mankind to redeem it from the curse of the Edenic serpent, that He neglected to inform us, His devout followers, of the exact time and place of his nativity? Are we so weak-minded and fainthearted as to fear lest the open announcement of this truth from the public pulpits and housetops might shake the Christian faith to its very foundations? Why is it still considered necessary to bolster up a dying creed—dying from a theological point of view—with such falsehoods? Why? Because religious as well as political conservatism is a coward at heart, and is always in favour of supporting a lie, provided it be ancient enough to claim respectability by age. All Conservatism wants is rest, comfort, peace at any price, stagnation, and hates motion, progress, advance, and civilisation as destructive of its own stability and happiness in ignorance.

Our religious teachers are like so many dogs in the manger; they will not teach the truth themselves, neither will they allow others endowed with the requisite courage to carry the banner of truth before the mentally enslaved masses without reviling them as Infidels, Atheists, and unruly Radicals. In acting thus these apostolic dogs in the manger forget that so far from following the example of their Master, they positively fly in the face of his teachings; they forget that he said that lights are not made to be placed under a bushel, and truth alone can make us free. These professional divines know very well that the 25th December was appointed as the birthday of Jesus Christ because the savage tribes of Northern Europe had an irresistible attachment to the celebration of the Winter Solstice and of their yule festivities, and that in order to facilitate the process of their conversion to the religion of Christ from that of Thor, Wodan, etc., it was advisable to yield a point, especially when it was well known that the real date of the birth was an unknown quantity, and that it did not very much matter to appoint any day suitable to the temper and taste of superstitious savages. Thus the propagation of the true faith by lies was early cultivated, and when the arm of the civil power joined the ambitious designs of the ecclesiastics for the advancement of their mutual interests, what we now call Christianity could not help being established. But there are now signs appearing in the sky, the proper interpretation of which points to the reversal of the policy hitherto pursued by a conservative caste of would-be spiritual shepherds. We are now approaching a time when the enlightened nations of the world, not satisfied with having reduced to a minimum the temporal status of the clergy, will insist upon appointing their own spiritual guides or governors, wresting from their firm grasp the privileges of self-ordination and spiritual dictatorship, under the pressure of which the people were kept so long in such disgraceful bondage. Let us, therefore, begin at the beginning, and let us tell the world at large plainly and openly that the offspring between God and man did not come into this world either at Bethlehem or on the 25th December, *anno Domini One*.

I may also mention in this place how strange a feature in the human mind it is to so readily admit a cross between the finite and the Infinite, when the Darwinian descent of man from a monkey is so sternly opposed. God can become man without any difficulty, but a higher animal cannot be permitted to derive its origin from a lower as its genealogical predecessor.

But to return to our subject; we are glad to notice that during these latter years Christmas has entered into an entirely new phase of development, and the festival has of late become of importance principally as a means of collecting the members of a family round a smoking gigantic plum-pudding, or tree hung with gifts for the delectation of Christian youngsters; and in this respect we cannot be sufficiently grateful to the Scotch Presbyterians for having materially assisted us by their customary non-observance of Christmas as a holiday, a doing away with this to them papal superstition; for it is notorious that the Presbyterians do not think it probable that their Saviour was born exactly on the 25th December, 1883 years ago. What a pity they have

stopped at this innovation, and not carried their spirit of reform into other and more important departments of their barren Calvinistic theology! It is a pity that they have not dropped their fiendish spirit of religious persecution, preaching instead

"Glory to God in the highest,
And on earth peace;
Goodwill toward men."

And with these words I wish you and your readers the compliments of the season: a merry Christmas, and a happy New Year!

C. W. ROHNER.

Benalla, December 12th, 1883.

SPIRIT COMMUNICATIONS.

FIFTEEN years ago a few thoughtful people who had satisfied themselves of the basic facts of Spiritualism associated together with the view of opening up and maintaining periodic intercourse with the spirit-world, their object being the spiritual development of the circle—the acquisition of knowledge and enlightenment for themselves, and the diffusion of the latter amongst those whose minds were fitted to receive it. A channel of communication was soon opened, principally by automatic writing, both by hand and planchette, and subsequently trance media were developed. Some of the written communications were published in the early numbers of the *Harbinger*, but the trance addresses not being reported for a considerable time were not preserved. Occasionally, however, a reporter's services were available, and a number of M.S. consisting of lectures and discourses on spiritual, moral, and scientific subjects have accumulated, to which it is deemed desirable to give publicity. The series selected for publication were given during the years 1881-2; the first of them professedly by the spirit of the late John Elliottson, M.D., F.R.S., who when in the body was personally known to one of the oldest members of the circle; the identity, however, of the intelligences who dictated the matter which we intend to publish is of little moment; the communications must be judged by their intrinsic merit, which cannot be enhanced by authority.

DR. E.—We will now take a general survey of that wide field of error which embraces in its view amongst other erroneous theories, that theory based upon purely empirical facts, that there exists a constant relation between certain cranial configuration, and certain mental phenomena; also the theory that cranial capacity or brain-weight may be taken as a measure of intelligence. The only way to test the value of such theories is by a rigorous criticism of the facts upon which the theories are founded. The former theory would appear at first sight to belong almost entirely to the study of the individual; but from the manner in which it has been applied to gauge the intellectual power of races, we may safely assert that it claims to be of great importance in the study of the human species.

Now, in the examination of the facts upon which these theories are based, I intend to confine myself rigorously to terrestrial observational data, so that there may be no misconception of the value of the facts upon which I base my theory of a power in man beyond any organic functional development, and which can only be estimated by its manifestations. I have hitherto kept myself guardedly within the domain of terrestrial science, and have based my arguments for the existence of an immaterial principle in man solely upon recognised terrestrial facts, and I shall not depart from this rule during our present investigation; therefore our enquiry must be conducted with a certain scientific precision.

We will first ascertain the exact value which may be attached to cranial capacity as a correlative of the brain, for if brain weight is to be considered a measure of intelligence, cranial capacity must be considered as an index of the measurement. I will just explain that by "morphological" point of view I shall mean "shape development" point of view; that ethnological means from a point of view which extends to the observation of the various races of the earth. "Anthropological,"—anthropos—man; logos—a discourse; that means looking at the matter from a point of view which embraces the general study of the whole human species. The terms "cranial development" and "cranial capacity" mean precisely the same thing.

From a morphological as well as an anatomical point of view the skull is divided into two parts—the face and the cranium. Now, we wish to ascertain whether the cranium—the skull as some may call it—or brain-case, will supply any definite notions with regard to the volume and weight of brains, for cranial capacity, if we except certain pathological phenomena, must be considered an index of the brain, inasmuch as the human

brain fills the skull to which it belongs, with the exception of a small allowance of space for the *dura mater*—that is, the membranous covering—with vessels and blood spaces, which envelop the brain. I would also before proceeding remark that I am quite aware that even apart from the exceptions which the study of pathological phenomena supply, there are from time to time infants born into the world with the normal cranium formation in which the brain has been found to be entirely wanting. These are not the encephalous monsters that I alluded to before; in their case the cranial development, if we except the facial portion of the skull, the skull as well as the brain was also wanting. In this case we see a cessation of organic volition which in insensible shades, plays such an important part in the development of human beings. Now, as the brain is one of the softest portions of the human organisation, and therefore very perishable, and in consequence of their being so perishable, brains are not always accessible, therefore we must confine ourselves, especially with regard to race averages, to a number of careful measurements from various skulls, and upon the results so obtained, base our conclusions. If only to show how untenable the theory of coincidences between cranial configuration and mental phenomena, I might content myself with repeating a remark made upon a former occasion, that all varieties of cranial configuration, and all degrees of cranial capacity, may be found associated with the phenomena of idiocy. However, I will remark further that every variety of cranial configuration, and cranial capacity (not deformed) may be found accompanied with high moral and intellectual development. Extensive researches and extended and accurate observation have and will amply support every assertion which I make.

During a late congress of scientific men in the capital of a leading European nation, it was a subject of remark by many that a distinguished physician of a lunatic asylum, a celebrated savan, and a widely renowned writer, that the cranial configuration shewed in an exaggerated form the characteristics which have made the netherland skull, to be regarded as combining in its formation the human and simian characteristics. Yet these three individuals, two of whom were men of world fame, are voted for their high moral and intellectual development. To further support my view of the subject, I will tell you that large cranial capacity may be found associated with various diseases. The study of pathological facts confirms this, and moreover supplies us with the information that it is invariably found to be an accompaniment of epilepsy.

These facts alone are a direct contradiction to the principles of connection upon which the theory is so largely based. If anything further were needed to shew the great error of the theory, in fact to tear away from it the last shred of plausibility, I will tell you that the organs of the brain are not confined to the surface, but extend far down, as far as the great occipital hole, or *medulla oblongata*, and embraces even the commissures, for the whole mass of the brain is an apparatus of organs.

Now, my friends, if any of you can explain these facts suitably with your view of the theory, I shall be glad to hear it. Erroneous theories, which have taken such deep root in the human mind, must be pulled up with great force. Anyone who has accustomed himself to observe these matters, may have frequently noticed large heads accompanied by very mediocre abilities, and small heads with remarkably fine intellectual powers. If we look at this matter from an ethnological point of view, we find among the pure white races individuals with all the physical characteristics of the African negro, both physiognomical and cranial. We find that the posterior cranial projection extends beyond the facial; there are the thick lips, the flat nose, and in fact all the characteristics peculiar to the African negro are so plainly to be seen that they have been well designated white negroes. In fact to such a degree are these characteristics developed, that if they were delicately ebionised, were it not that there is no protuberance of the heel, and that the upper limb is relatively shorter, they would be considered negroes of a very pronounced type. I will

remark on the subject that there are negroes, various individuals of the negro races, who have not that protuberance of the heel, nor that length of the upper limb which from it being predominant must be considered a characteristic of the African negro race. On the contrary, there are individuals who possess all the externals, if we except colouring, of the pure white race, combined with a skin of the darkest hue. This variety of the race may be found on the borders of the Red Sea. I use the term "variety of the race," that is, looking upon the whole human race as divided into the four great groups of colours—black and white, red and yellow. I have said "variety," but they are in reality a race, which have all the characteristics, osteological, of the pure white; even their hair and beard show no traces of these characteristics which distinguish the other dark races.

Now, lest there should be any misconception about those whom I spoke of as being designated white negroes, I will remark that even with all the external characteristics of the negro, except the colour of the skin, they possess light hair and eyes, which shews us that this peculiarity of external formation is not the persistence of anterior conditions. When I say the persistence of anterior conditions, there is a tendency after the lapse of generations for the offspring to revert to the ancestral type, therefore I mean that they could not have been remotely descended from the negro population, inasmuch as the hair and eyes are indubitable evidence to the contrary. This last variety of the coloured race that I have spoken of, the human anthropologist in the pride of his soul has imagined that he has conferred a distinction upon by calling them white men with black skins, forgetting that amongst the ancient Egyptians, who were then the most highly civilised race on the earth, the white skin was looked upon as a sign of irremediable degradation. But this inordinate self-love of races induces one race to look down upon another who differ from themselves, indeed on other races who in any way differ from themselves in mental or physical characteristics or social habits.

It is not quite a hundred years ago since the English people, with their very vague notions and strange ideas regarding their neighbours across the English Channel, were wont to speak of the inhabitants of the then leading nation of Europe as the "frog-eating Frenchmen," forgetting in their national vanity that they themselves prized sea-snails as a delicacy, and looked upon putrid meat as a luxury. It is one of my earliest recollections to have seen in the streets of London a Frenchman followed by a number of children who inquired in every imaginable key of the human voice, what was the commercial value of frogs? I do not believe that any Englishman going through the streets of Peking or Canton would be followed by a crowd of Chinese urchins requesting to know the marketable value of roast beef, and yet the English are wont to regard the Chinese as barbarians. The French in their national pride look down with contempt upon the roast beef and plum pudding eating Englishmen, and regard their national delicacies, such as pates made from the livers of geese in a highly diseased condition, or from the livers of ducks in a putrid and decayed state, and truffles, as national dishes and the very apotheoses of gastronomy.

However, to return to our subject proper, I may tell you that, black or white, every skin comprises a pure white dermis and an epidermis, which is more or less transparent and absolutely colourless. The mucous layer between them furnishes the pigment which according to quantity varies in every race. I would remark that I do not altogether ignore the value of the colouring of the skin as an ethnical characteristic, but I am not willing by any means to concede to it that importance which I do not only believe but know it does not deserve.

Now, with regard to cranial capacity, a very wide range of variety may be found among the individuals which compose every race; but to look at this matter from a purely morphological point of view, we find there is a proportionate development which determines the cranial development, for the osteological development, of which the cranium forms a part, requires that with increased stature there shall be increased cranial develop-

ment. This shows that stature exercises a disturbing influence, certainly not so much on development as upon the theory of cranial capacity being considered a measure of intellectual development. Now, I admit that there are to be found occasionally tall men with small heads and men of diminutive stature with disproportionate heads. This disproportion is more apparent than real, for there is a law of comparison by which the great causes the less to seem lesser, and the less causes the great to seem greater; and if judging the tall man with the small head and the man of short stature with the large head, if their respective crania could suffer displacement without injury, you would find that as far as harmony of proportions neither would gain anything; the large head of the small man upon the shoulders of the tall one would seem perhaps relatively smaller than the original cranium. We cannot prove that by experiment, but if you go into absolute measurement you will find that I am correct. The error is that the brain and the cranium—the brain especially—is not looked upon as a physiological organ; it has been so universally and unquestionably accepted solely as the organ of mind, that they have lost sight of the fact that it might belong to the body, and that it would be in harmony with every organ of the body.

Now, if cranial capacity is to be considered as an index of intelligence, tall men with larger and proportional cranial development must be more highly morally and intellectually developed than their fellow mortals of lesser stature. An individual illustration of the latter you have all doubtless read the earthly history of our highly prized control, the great astronomer.* You are aware perhaps that immediately after his birth he was so diminutive that he was put head and body into a quart pot; but oh, my friends, what a quart pot full of potentiality was there. There certainly has been no account handed down orally or written that he was a man of diminutive stature with an enormous cranium; on the contrary, the description handed down of him explicitly states that though small he was remarkably well proportioned. Therefore we may conclude that his cranium was in keeping with his diminutive stature; but oh how wonderfully, morally and intellectually, this wonderful mind far outstripped his larger headed contemporaries. However, I attach but little importance to individual cases as bearing upon general facts, otherwise I might cite many more in favour of my views of the subject.

The law of proportional development between the body and the cranium is that the ratio of the cranium shall diminish with the size and weight of the body. We know that infants when born have heads disproportionately large to the size of their body, and the growth of children proves that the ratio diminishes with the increasing size and weight of the body. We can thus plainly trace the law of our own growth in infants.

In concluding my present remarks upon this, to me and I hope to all, most interesting subject, I will say that sex exercises an influence upon cranial development, the ratio being that a man of less than the average stature shall exceed in cranial development by, on the average, three degrees a woman of more than usually tall stature.

At our next sitting we will take into consideration weight of brain, and also look still further at the value of cranial capacity as a criterion of mental development from an ethnological point of view.

November 10th, 1881.

THE BEGINNING OF THE END.

The circles cut, the eddies swirl, and the currents mix, as the days that immediately preceded the birth of the good and gentle Jesus seem even now repeating themselves.

Before the rise of that bright sun in the Jewish firmament, the cold forms of the multitudinous religions that then filled the world and rolled on with time, impelled by the dead momentum of their living past,

were as utterly devoid of true faith and power as are the all-but lifeless memories to-day of our once mighty Christianity.

Who can look around the world with truthful eyes, and deny this? Can we say, where a religion lives on such galvanic food as the American revivalists seek to cram it with, its life can be healthy? When leather-lunged localism mouths the sublimest mysteries under Heaven in the cant of their class, does it raise any feelings within us but those of pity and disgust? Hear the prayers—so-called—of these people when addressing the Deity! Instructions, commands, unqualified strings of—Do this, Do that—as in blasphemous familiarity they thus dare to raise their voices to the Eternal.

How eloquently all this shows that here, at least, the holy spirit of religion has fled, and 'tis only a lifeless mummy that is set up and worshipped.

Let us turn our eyes to the Land of the Lilies, and we see the most powerful religious order the world has yet known kicked headlong from the country, and their schools closed; while their spiritual head, robed in the mantle of infallibility, is a self-immured prisoner in the marble solitudes of the Vatican.

And this wondrous change in the power of the Papal Jove. Who heeds his Olympic thunders now? Who obeys the awful nod that shook the earth?

But our wonder only reaches its full height when we see the stern-faced followers of Calvin cross out four of the cardinal principles of their faith, and their high priest thunders at the rock of the Atonement to test its soundness.

"Trust in God and keep your powder dry," thundered Cromwell. "Build up dams and catch the winter floods, all prayers for rain are useless," cries the Bishop. Yes, this keen-eyed divine recognises the unchangeableness of nature's laws, and will waste no more wind in calling for water. All honour to his courage and honesty.

And he opened his mouth and said—"Ye shall know a tree by its fruit!" Let us test the religious *professionals* of to-day, by this great, this infallible law.

Whoever, as a rule, met the cloth in business, and found them liberal, open-hearted? Do we not often find them the most miserly and greedy of all men, the true types of their own sermons on these vices? Do they not in word preach Christ, and in act worship Mammon? Watch their attitude when the pitiful face of poverty approaches, see the stone offered where bread is asked; meet them in the streets and public places, and you see, whom? the humble followers of the lowly Jesus? Alas, no! I nought but cold frigid black-robed automatons, lowering their consecrated crests only to the soulless peacocks of wealth and fashion. Contrast the founder with his modern disciples, and tell me if the old faith is not lifeless, when it can only produce these maggots who fatten on the dead?

It was, I say, more a deep-seated repugnance, an instinctive aversion to these people than hostility to their teachings, that banished the Bible from the state schools. The free southern mind cherished too vivid a remembrance of the parasites who fed on British tithes and taxes to allow such saintly tyrants to flourish here. Whenever did they lead the van in liberal innovations, accept a new idea, head a philanthropic movement, until driven by the startling fact that they were only camp followers and not leaders?

In nearly every influence for good that has yet blest the earth, the people have been far ahead of the priest, and even then his cold inert conservative soul only gave way when he found his hold slipping from the hearts of the people. And so from the scribe of the Jew to the Pharisee of to-day has it ever been. Mark their attitude the other day at the conference—Anglican—towards the grand cause of temperance. Did we see them there advocate either by precept or practice this most-needed of all modern reformations. A few did, certainly, but how about their leaders, from the Bishop downwards? "I take it by medical advice, to stop nervous waste," sang his lordship; and so say all of us, piped up the blackbirds—not the famous four and twenty—directly. But, most astute prelate, that excuse only justifies alcohol as a medicine, as an arrest of decay; the natu-

ralist does the same to preserve fleshy substances; as a food you do not, can not say anything in its favour. Science, experience, reason, and religion all alike forbid you; while we can point to the bloody records of crime, insanity, and death, to show its awful hellish power. So has it ever been, so will it ever be, until *professional religion* ceases: until the devils of golden bribes no longer glitter before the eyes of lazy men, as that *call*, that begins to swell the theologic army to such an alarming extent. Public teachers of virtue—for virtue, as Socrates said, comprehends all good—must be volunteers, not paid soldiers; cut the golden bonds that tie the priesthood to their temples, and religion, as we know the term, like a bundle of sticks would fall to pieces tomorrow.

Take this modern Christianity in all its manifold divisions, 'tis a thousand-branched tree, bearing different flowers and fruit on every bough. 'Tis true they all spring from the same trunk, but 'tis an outward repelling force, that gives them life, and not a grand centrifugal law of love.

Whence this confusion, for is it not notorious that each of these sects consider themselves only right, and all the rest wrong? There is no common principle of union among the lot, save the name of a Christian that each one bears. And yet with what pious indignation will they lecture the daring unbeliever who points out the splendid inconsistency of that religion that allows a multitude of churches, each holding opposite principles of faith to spring from the same root and hold the same name. From the polygamous temples of Utah, away through the sea of faiths to the magnificent Romish ritual of St. Peter's, every belief is different in some essential particulars. Where under the sun is there another theologic system wherein such confusion reigns? Is this dire disruption not the clearest of signs that all vitality is dead? That a new power is approaching before whose might the old fabric crumbles to ruin as its life leaps out to meet the radiant stranger? All things show it, and why should we regret such a change? History shows that the newer dominant faith ever assimilates the wisdom of the old. Nothing good has been lost except by the destruction of entire peoples and their records by such natural catastrophes as seem to have overwhelmed the pre-historic Americans. They must have been highly civilised, as witness their buried city lately exhumed, yet what know we of their laws, their language, their religion? Is it possible that these were the warriors that the old Athenian traditions speak of as coming from the Atlantic Isles so many many thousand years ago? But the glorious philosophy of the Greeks, the true religion of Plato, Socrates, and all that noble school; and away back to the dawn of Grecian glory, and far beyond this into the mystic days when old Egypt built her pyramids, the slowly accumulating faith and knowledge of the world has come down to these late days. We know all this, and we know the wisdom of Jesus can never die: 'tis the collected knowledge of all the good and beautiful on earth, purified and exalted to Heaven by his own glorious humanity.

But to return to our subject. What is this repulsive force that has burst the great heart of Christianity asunder, and poured its flood of life through a thousand channels into a desert of unbelief and death? Is it not that all religions have a morn, noon, and eve of life like nations and individuals? To-day is the sunset of Christianity, wherein we see by its radiant reflections, long after the bright orb itself has disappeared.

Or can we liken it to a river that begins its life in some lofty mountain fed by a multitude of little springs as it flows downward, eventually growing into that noble stream we see below, blessing and fertilising all it touches? But a time comes when it enters a new stage of life; it has now reached a level plain far from its mountain home, far from the joyous momentum of its youth; its pace slackens, its force divides, and it now meanders languidly across the plain through a multitude of channels, to what destiny? To become absorbed in the sands of that distant desert that lies to the left, or to become re-united into a stronger, clearer, nobler stream, in the *Terra Incognita* lying beneath yon golden sky to

the right. But if its destiny be to the left, may we not hope that the fierce heat of its fiery foes will distil all its pure essences and waft them upward towards that new descending sea of glory that shall soon envelope our beautiful earth with the brightness of the morning? The most ardent disciple of Christianity must admit that his religion to-day is honeycombed with the vilest forms of hypocrisy. "Ye have made my temple a den of thieves" is far more applicable to this latter-day Christianity, that bows openly to Satan for six days, and only turns up the whites of its eyes to God on the seventh, than it was to those whom Jesus lashed in His holy indignation. Therefore let to-day's religion stand the light of to-day. If it is God's own ordinance, as we are told it is, then all the puny assaults of man will fall as harmless on this holy fabric as though he tried to stop the tide or tug the earth asunder. But if it falls before its fierce opponents then let it lie, nor fear that a holier fire will not illumine our darkness. Nature abhors a vacuum in her physical kingdom, and will surely never allow an emptiness to exist in our souls.

But all say, and say truly, that no man's faith is sound that has not been purified by trial and suffering. And why, we ask, should the faith itself not be tried like its disciple? If a man's faith runs off into a juggle of counter tenets, what soundness is in him? And if so, how does it differ from its disciples?

Religion as it should be is that complete code of virtue that teaches men how to live and die; that masters the passions within us, training them into useful obedients to assist the soul on its march to eternity. It should clear our vision, it should enable the eye of loving faith to cleave the clouds of doubt and view the glories of the Eternal; it should wing the tongue with words of living fire when doubt sought to shake its faith; it should strengthen the bonds that tie us to the Godhead into chains of adanant; and all this should be from within, unconsciously welling out with contagious force, like a fountain of heavenly fire, not reluctant actions springing from set rules. In short, religion is that road that leads from the cradle along the earth to the tomb, over the dark river and into Eternity. Along this road should grow the sweetest flowers of life—Love, Charity, Humility, Wisdom—all saluting the soul with the holiest fragrance as the earthly pilgrim marches to his divine destiny.

Can we say that modern religion points out a road like this? Does it not lead us into bewildering labyrinths where confusion, doubt, and dread alone confront us? where our only escape from this region of death is upward into the free atmosphere of nature? Here alone can we shake ourselves from the dismal cobwebs of lifeless ceremony, and breathe freely. Here we stand amidst words, and works, and revelations, wherein there is no doubt. Here are order, truth, consistency, design, benevolence. Here a divine perfection pervades all we touch and see. Within this holy temple stand the mightiest of earth's children, lost in wonder, admiration, and love. Here the soul sinks into its true place, as it bows to the visible presence of its awful Creator; or swells into jubilant joy, as it catches a glimpse of that radiant smile that sits on everything fresh from the hands of the Divine Architect. Here, no sneer curls the lip as we gaze around us, for eye and soul dwell in nought but sweetest holiness. Here, no jingle of money; no drawl of the parson, no yawn of the worshipper is heard. No rustling gaudy displays of fashion sweeping down the aisles, to bring our entranced thoughts back to earth, back from our bright and radiant Heaven. Here the philosopher accepts all he cannot understand with unquestioning faith; for the wondrous works before him bear the indubitable stamp of divinity. What mortal can imitate them? As a friend once said to me, "If there be any particular law by which man's life should be guided, why not have set it up among the stars, where all could see, understand, and believe, without fear of imposture?" No! the wonderful diversity of individuality prevents any single set of laws from fitting all humanity. Conscience must be the guide of every man's life; 'tis the focus of his faculties, the keynote of his character, the spirit of his mind. According to pre-

disposition of mind—power is that faithful monitor, the conscience. If good faculties and instincts predominate, then their happy possessor will be a virtuous man, and *vice versa*. Now in all the various shades of character that lie between the murderer, and the good man, the savage, and the philosopher, any fixed points—like the cardinal principles of religion—must of necessity assume a variety of shapes and positions. For instance, a character in whose composition doubt was the predominant element, or that the unfirm faculties were in the ascendant—such a one could never have perfect faith in anything, because *credulity* and *will* were weaker than their opposites; but if we could take that character to pieces, learn the exact strength and office of each part, and then by the aid of nature's chemistry apply her mathematics, and re-combine the elements into the form we wished it to take, then we could get uniformity of character and similarity of belief. Let religion discover this secret, and her shackles will fetter the whole human race; yet this is exactly what *professional Christianity* would have us believe their religion capable of accomplishing. Can this be so, when every day some fresh prop is knocked away from under their tottering temple, as the sleepy giant of truth flings his big arms blindly about? When he is fully awake, down in the dust shall fall the hoary pile, as the irresistible God sees the falsity of the structure that so long has passed for his handiwork; down with all this bigotry, superstition, and selfishness, down with that that dreads the light. And what of all this mighty wreck will survive, save a few under-plants of heavenly beauty that grew amidst the moss-covered stones of that crumbling temple, plants that sprung from the seeds sown by God's own gardener eighteen hundred years ago; these our awakened giant will cherish in his bosom, only to transplant amid their kindred companions in our New Eden, in—the twentieth century. ÆOLUS.

BRAIN WAVES: ZOETHA, OR THE SPIRIT ATMOSPHERE OF THE UNIVERSE.

BY HUDSON TUTTLE.

I HAVE read with deep interest the articles in the *Harbinger* on "Brain Waves," as they are in a line of thought which at an early day of my investigation called my attention. They also bring into prominence the instructions I received nearly a quarter of a century ago. The second volume of the "Arcana of Nature" was published in 1860, but was written through me some time previously. The position therein taken by the spirit-author is one which elaborated, unites all mental and spiritual phenomena, and furnishes an explanation of those which have been regarded as the most mysterious. As I have recently learned, an English scientist has advocated the identical theory, in explanation of the influence of mind on mind, I will quote from this work, the publication of which antedates this theorised by a score of years. (Page 132)—"A mysterious sympathy exists between all living beings. Attraction and repulsion are exerted by animals as well as man: the swarms of medusas in the ocean congregate by the same law as the shoals of fishes, herds of bison, wild horses on the Western plains, or man in the complex relations of society.

"Love is a fervent manifestation of the same principle. The North and South; male and female; from highest to lowest; from the mineral atom to the living being; from protophyte to thinking man, attraction and repulsion rule with iron sway.

"When stranger herds of animals are mingled, how soon they separate if left to themselves! So in society, how kindred spirits unite in bonds of friendship, and the bad avoid coming in contact with the good.

"The same sympathy is often shown by persons twin-born. Instances are on record in which, although at a considerable distance from each other, the same malady appeared in both at the same time and ran precisely the same course.

"A young lady was suddenly seized with an unaccountable horror, followed by convulsions, which the attending

physicians, unable to account for, said exactly resembled the struggles and sufferings of a person drowning. Soon after news came that her twin brother had at that identical moment fallen overboard and been drowned.

"A strong sympathy also exists between parents and children, husband and wife, and between intimate friends—so that when one is in trouble or unfortunate, the other becomes conscious thereof.

"Very often persons who are unimpressible when awake are impressible in sleep, or become sensitive. . . . How often do we hear, when entering a company, however unexpectedly, 'Oh we were just speaking of you!' and the same is embodied in the old proverb, 'The devil is near when you are talking of him.' Our emanation or sphere reaches our destination before us.

If we trace the relations of this sympathy we shall find that,

- (1) Animals can influence animals.
- (2) Man can influence animals.
- (3) Animals can influence man.
- (4) Man can influence man."

These propositions are sustained by an array of facts which might be multiplied to almost any extent.

A fact of my own observation shows the influence of mind over mind. One evening, while engaged in conversation with Dr. B—, he suddenly paused, and said he could proceed no further as some one was listening. This was highly improbable; but the next morning tracks were discovered at the gate, in the light fall of snow, as though some person had stopped for a considerable time.

(Page 172): "Whatever influence that person exerted must have passed through the park, yard, and wall of the house, to reach the impressible brain of the doctor. Shall we call it thought? What is thought! How does it reproduce itself in the mind of another? These are questions which force the close reasoner to the adoption of an ethereal medium of transference.

"These curious phenomena have long been observed and speculated upon. One thing is determined—they do not arise from an imagination, for we see the same in animals, that cannot be so inferred."

To produce results so uniform we must assume a common cause. Hence we refer this entire class to zœther, or what perhaps will be better understood, nerve-aurea, in which all living beings can excite undulations or waves.

As there is a light, a *chrom-ether*, so is there a magnetic life, or zœther, which fills all space.

"Though we are surrounded by such an atmosphere, we have no instrument by which to ascertain its presence, as we do that of electricity. The only reliable test is the sensitive brain. The brain feels its waves, and is to them what the most delicate electrometer is to electricity, and the finest iodized plate is to light.

"There is an influence excited by individuals unconsciously on each other which cannot be felt by the nerves in their ordinary state, but which is plainly seen by aid of clairvoyance. To the spiritual eye, every individual appears like a luminous centre, throwing off *Zœtheric* waves in every direction, as a lamp throws off waves of light."

In the "Arcana of Spiritualism" published by James Burne, 1876, these views are greatly extended and elaborated. After the statement of many facts bearing on the subject, it is said:—(page 187) "Whatever this influence may be, it must pass across greater or less distances to produce the effects observed. It cannot be transmitted across a void; it must have its own means of conduction. What do the facts teach? They all point in one direction, and are susceptible of generalisation as flowing from one common source—a universal spiritual ether."

It will thus be seen that there is no mystery in one mind becoming cognisant of the thoughts of another mind, for if in sympathy such a result is sure to follow. As a lamp gives light because it is able to set the light-medium in motion, or give off waves therein, so the brain gives off waves, or is a pulsating centre in the spirit-ether, or zœther. These waves go outward, and form the sphere of the individual, as the waves of light

go out and form the sphere of light round an incandescent body.

To be recognised they must strike against a sensitive or sympathetic brain, wherein they may be reproduced. By sympathetic—we mean one which for want of a better term we will say is similarly attuned. Thus when two musical instruments are placed at some distance from each other, and one is played, if they are not attuned in harmony, the other will give no response; but if they are, then when one is touched the other answers note for note.

The brain being a pulsating centre, its thoughts, as they go out in waves, have to other brains a tangible representative. The zœther pulsating with innumerable waves may be regarded as a universal thought-atmosphere, and the sensitive brain is able to gather from it thoughts and ideas which its pulsations express.

It will be readily seen that this theory explains animal magnetism, thought or mind-reading, clairvoyance, psychometry, and all co-related spiritual and mental phenomena.

Of great interest is this theory to the Spiritualist, for while it narrows the field of spirit influence by explaining some of the most mysterious phenomena usually referred to spirit control, without calling to its aid spiritual beings, marks out the great law by which such beings control the sensitive minds of mediums, and indicates the method by which such beings become cognizant of the thoughts of each other.

Man being a spirit confined and limited by a physical body, through the sensitive brain he under certain conditions breaks through and away from his limitations, and feels the waves of thought created by others in the zœther, or spirit-atmosphere.

When detached from the physical body, the spirit possesses the same power in larger degrees, and impresses its thoughts on the sensitive in the same measure. The freed spirit, sensitive beyond mortal conception, through and by its spirit brain, catches thought from the ether atmosphere, as a planet catches the rays of heat and light from the sun. The freed spirit in the most exalted sensitiveness is *en rapport* with all spiritual intelligence, and as it were, the central office of infinite diverging channels of telegraphic communication. As it advances in this sensitiveness, these channels broaden and multiply, and distance becomes an unknown factor—for when one thinks of another the thought wings its way until it meets the one for whom it was intended.

Thus we perceive that what has been made the toy of a leisure hour, the imperfect attempts at thought reading, and the mystery of communion of minds sympathetic, is really the crude manifestation of an undeveloped faculty, which after the evolution wrought by death, becomes the glory of spirit existence.

SEEDS GERMINATING AND LIGHT SPREADING.

OUR friend Mr. H. J. Browne has handed to us some interesting letters which recently came into his hands, with his permission to use them provided the names of the writers and others incidentally mentioned were not disclosed. As the matter contained in them is encouraging, not only to writers and circulators of Spiritualistic literature, but to perspective investigators, we publish the letters almost entire, substituting initials for the real names:—

"Nov. 3rd, 1883.

"H. J. Browne, Esq. Dear Sir,—In addressing you as a total stranger I at the same time feel like writing to an old acquaintance, having become familiar with you through your works, principally 'Holy Truth,' and short sketches which appeared occasionally in the *Harbinger*.

"Thinking that I might perhaps strengthen you for further efforts by a few lines of encouragement, I have taken the liberty of addressing you, and of enclosing two letters for your perusal, which will let you see that your book has found its way and is accomplishing its mission in the far Australian bush, and in quarters where one would expect it to find no place at all.

"Some months ago I lent it to a Mr. A., who is on the Commission of the Peace here, and who is an English churchwarden, with

the request that he would read it calmly and dispassionately, and then let me know what he thought of the teaching it contained. His answer I now enclose you in the shape of two letters I received from him some little time ago, and which I need not say astonished and pleased me beyond all expression:—

"Your little work has been instrumental in leading me and several members of my family to a firm belief in Spiritualism, though we labour under great disadvantages in not being at liberty to investigate it, on account of its being obnoxious to the head of our family. But for that I feel sure we could have witnessed some surprising proofs *c'er* this, as we have two most excellent mediums, and on one occasion we had an attempt at a materialisation. It was therefore abandoned by us with great reluctance and sorrow. However, I find a source of interest and consolation in the *Harbinger*, which is devoured in a few hours after its receipt.

"Trusting you will pardon the liberty I have taken in addressing you, I remain, Yours gratefully, B. C."

"August 10th, 1883.

"Mrs. B. C. My dear Madam,—I expect you will be annoyed with me for keeping your book so long, but if you knew the light it has given to some people here whom I induced to try spirit-rapping, you would, I know, pardon me for doing so. I started the table-moving, and since then the D. family, of whom A. appears to be the medium, have had many perfect manifestations of departed friends. There is no deception—the faces and forms appear in a halo of light in the dark room, and the power of the spirits takes hold of his hand and writes messages on the paper, his hand being at the time powerless, or paralysed.

"The book is kept by me very carefully. I want to get the work for myself. Can you tell me where to send? However, I will not keep the book much longer, and I hope you will not be vexed at my keeping it so long. With best wishes, etc., I remain, dear Madam, yours truly, A."

"Sep. 3rd, 1883.

Dear Mrs. B. C.,—I have to acknowledge receipt of your book and paper. I would have replied sooner, but I have been waiting for accurate information respecting the spirit-rapping. I am, like yourself and your husband, open to conviction, if I see undeniable facts; but unfortunately, I am not permitted to see the appearances which my son H. and the two D.'s can see at pleasure. I got A. and H. at the table on Friday night, and after some rocking or raps on the floor, we were directed by the table to go into a dark room for manifestations. We did so, and after some minutes H. saw the figure of an old man, greatly stooped, but neither A. nor I could see him. A. then asked for a message, and he held a pencil between the first and second fingers of his right hand. He says that his hand became cold, and felt as if there were a cwt. pressing on his wrist. The motion of the table sent this message: 'To Mr. A. I have seen your mother, J. C.' None of us were thinking of C., but when we saw the name, they at once recognised the figure. On Saturday night A. and H. and I tried again. A figure came in over one door, and floated through the room to the floor on the opposite side. The figure was dark, but the halo of light was so bright that the figure cast a shadow on the wall behind it. This figure was seen by H. and C., A. and C. seeing only the light. I have tried several times with them, but can see nothing. On Friday night I asked for raps on the ceiling and the wall; these were promptly answered. I held a piece of paper between my finger and thumb, towards the place where they saw the figure, and asked it to pull the paper from me, or to strike it, but it did not. I have seen them at the table, and while it was going ask the chairs round the room to move, and they will do so, although no one is touching them. I have seen the table rise right off the floor, and I believe that it would have lifted me from the floor, only that I was afraid of breaking the table. It will dance to music, lay down on the floor, get up again, go round on one leg, and with such force that if I try my best to hold it I find it impossible to do so without breaking it, and the boys are all this time just holding the tips of their fingers on the board. I have seen enough to quite convince me that the table and chairs are not moved by 'involutionary muscular action,' but by some invisible power, which acts with a force that is greater than the united strength of all at the table. I am convinced that there is no deception about the chairs moving without hands, also about the raps in different parts of the room; and if I cannot myself see the spirits, I feel certain now that the boys do. For instance, I and H. went into the dark room one night to the table—I asked to see D. E., a friend of mine, who died before H. was born. After the table moved and replied by raps to our questions, H. said 'there he is just beside you.' I could see nothing, and

said so. He said 'what kind of a man was he?' I said, 'you describe what you see, and I will tell you.' He then minutely described the hat, coat, stick, and also his nose, hair, whiskers, height, and shape as correctly as if the old man were standing there alive. On Saturday night this figure that cast a shadow on the wall wrote through A. E.'s hand that 'he was killed in the Indian war, and his name was H. N.' You will at once perceive that this is a genuine message, for they would not be thinking of the Indian war at the time. I watched his hand closely in the lamp-light, and am satisfied that he never moves it. The message is produced by the vibratory motion of the table. I scrutinise the whole thing very carefully, and will continue to do so; at the same time the boys get vexed, for they say 'is it likely that they would try to deceive me or others?' In fact A. is not a good one for the occasion, for he is afraid, and when his hand is taken to write he becomes pale and nervous, and it is not easy to get him to try. I could tell you of many other manifestations, but these are sufficient for the present, as all the appearances are only visible to one or two, and none to me, I am sorry to say. I have gone into a dark room at night by myself, and sat there for an hour, waiting to see my mother (for the table rapped that I would see her in an hour), but I saw no sign. I will examine carefully everything connected with this matter that comes under my notice, and will encourage the boys to go on in a proper way, and will let you know the result.—I remain, dear Madam, yours truly, A."

"IMPRESSIONAL." (THROUGH WRITING), "SPIRIT COMMUNICATION."

BEHOLD! my friend, the truth is dawning, Spiritualism is spreading abroad its glorious rays, dispensing the gloom of bigotry and superstition, breaking down the formidable barriers of Materialism, and slow but surely blotting out from the face of the earth all credal faiths, and sectarianism, and leaving in its place a solid foundation of splendid truths, whereon to build and rear a noble and beautiful structure, from which will be dispensed, with a lavish hand, spiritual, good, sound and wholesome advice, to guide the sincere and earnest spirit in its onward course for truth and knowledge, smoothing the path of its worldly career, and guiding man onwards through the battle of life hopefully and joyfully fearing nought, for spirit-friends are guiding and guarding him, attracted and sympathetically attached to him, through the sincere and earnest yearnings of his inner nature, which aspires to a higher knowledge than credal faiths and orthodox teachings can ever dispense; and above all these spiritual teachings, infuse into his nature that of thinking and acting for himself, and so fitting and preparing himself here in earth-life for a happy reception in the spirit-world.

ANNIE B.
A. Stacey, Sydney.

We have it on the authority of a gentleman long resident in Melbourne (whose name and address we will furnish to anyone desirous of making confirmatory inquiries) that his house has been for some months past the scene of strong physical manifestations, which have been witnessed by himself and five other persons, in the full blaze of gaslight. Loud knockings have been heard in various parts of the house, on the room door, the walls, and the glass of the window, for which they were unable to discover any ordinary cause. A bell which was never used, the wire being broken, was repeatedly rung. The knockings and the bell-rings both responded intelligently to questions. Movements of various articles of furniture also took place. One evening a chair went up the chimney as far as it would go, then tumbled over on the floor, no one being near it. On another occasion, a pillow came flying down the staircase. It was taken up again and replaced, and a search made, but without success, for any person playing pranks. On coming down they were followed by two pillows and a bolster. Some one went partly up the staircase, and threw them up to the landing, when, on turning to come down, a pillow was thrown at his head. A towel also came flying down, and glided some distance along the passage. On one occasion, when knocking came on the room door, one person took hold of the knobs on each side to see if he could discover their source. The knockings, however, came as before, close to his face, the gas being full on.

SUPPLEMENT TO The Harbinger of Light.

JANUARY 1, 1884.

THE DENTONS AND NEW GUINEA.

As readers of the *Harbinger of Light* have no doubt of late taken an especial interest in New Guinea owing to the recent expedition of our esteemed friend the late Professor Denton and his two sons to that country, the writer has penned the present article in order that some of the information which has been gathered from the sons may be preserved. Nevertheless, it would be well to explain that the meagre description here given is owing to the fact that the sons only remained a few days in Sydney prior to leaving for America, consequently allowance must be made for the difficulties under which the present lines have been written.

As a great man of a master mind Professor Denton's memory will ever be fresh in the minds of all freethinkers, because he has awakened such by analysis and impartial argument to a clear sense of man's duty and position upon our planet, whilst those records of his deep geological psychometrical researches which he has left behind him in a published form will in ages to come remind the future inhabitants of earth's sphere, that the rivers are books, the rocks can speak, and the mind of man can penetrate the very bowels of the earth to gain that knowledge of past ages, which ought to elevate and ennoble the human race to a goal of existence far beyond ordinary conception, and well deserving the difficulties which surround the investigation of such subjects.

The unfortunate termination of Professor Denton's career in New Guinea clearly show that at his age he undertook a most arduous and self imposed task in the interest of science, and in so doing he evidently overrated his physical powers. It is evident that any exploring party visiting the island of New Guinea should not only be well equipped, but consist of a sufficient strength in number to overcome all obstacles, in case of sickness or sudden attack from the hostile tribes over whose boundaries they would have to pass, and in reviewing the sad event of a loss the world could so ill afford to sustain, we may perhaps gain points of advantage which those to follow may do well to improve upon.

Papua or New Guinea is a large island lying immediately south of the Equator and north of Australia between the Asiatic and Arafura seas on the west, and the Pacific ocean on the east, the waters of the north Pacific ocean washing its northern shores whilst those of the Arafura sea, Torres straits, and the Coral sea its southern coasts. The general direction of the island is west north west and east south east.

The northern point is called the Cape of Good Hope in 0° 19' south latitude, and Cape Salu, the west point is in 131° 12' east longitude, while Cape Moresby is in 10° 34' south latitude, and 151° 2' east longitude. The island is by the most recent surveys considered about 1500 miles in length from N.W. to S.E., with a breadth which varies considerably from 200 to 400 miles, thus forming an area of about 250,000 square miles. That part of the island which the late Professor Denton directed his attention to, was the south east portion near Cape Moresby, where a small village has been established by a few adventurers, together with a few straggling native traders, who come from long distances in the interior for trading purposes, which consists principally in bartering native produce such as coconuts, rice, maize, yams, fruit, &c., for various commodities brought or imported there by a few European settlers who have taken up their residence near the Missionary station at which place the London Missionary Society have a representative who has resided there for some time past.

The climate of the island generally is humid and damp, owing to the continuous evaporation which takes place,

which is carried by the trade winds over the whole of the island; but, apart from this, rain is very plentiful, consequently the malaria produced by decayed vegetable matter settling, in the low, swampy parts around the coasts is most injurious to health, producing fevers, ague, and other complaints which Europeans find most detrimental to their efforts in making a permanent residence upon the coast line, whilst the interior, which is upon a higher altitude, is at present, comparatively speaking, unknown to the civilised world. The average temperature is far too hot for European manual exertion, and any agricultural pursuits would have to be carried on by a race of a different type to the present inhabitants of the island. The probabilities are that the present race would rapidly die out in case of annexation or colonisation, as native intelligence or physical powers are not of a very high order.

Europeans invariably commence their experiences in New Guinea by an attack more or less severe of native fever, which in some cases completely prostrates or paralyzes the vital energy (in some cases for months), and when that ordeal has been gone through, they may be said to be acclimatised, and however healthy or robust a man may be he is not likely to escape unless by what is generally termed a miracle. Thursday Island, which is the nearest Australian station, is about 90 miles distant, and from this island the Dentons report they had on the whole a most enjoyable trip, as the sea was not by any means rough, whilst the winds were regular and even steady, partaking of the character of trade-winds, which generally blow at certain intervals for months together in those latitudes. Pearl shelling is carried on in the vicinity of New Guinea by small schooners, and occasionally by Malay or Japanese praws. A praw is a kind of boat, of a peculiar form, well known in the China, Japan, and Malay seas; and these praws, as they are termed, make periodical visits to the islands, including New Guinea, for trading purposes, going and returning by the change which takes place in the trade-winds.

The praws go and return by each trade-wind, completing the voyage in about a year; and, as a matter of course in those seas, their excursions sometimes partake of a piratical character, when opportunities offer, but ostensibly they profess to be traders.

Whole families of men, women, and children, live huddled together on board these boats, and spend much of their existence upon the water. The praws generally have one or two matted square sails, with bamboo rods across, and sail straight before the wind, whilst, strange to say, they make use of a rude kind of magnetic bar or needle in place of mariner's compass.

Sometimes when the weather is fine and settled, large numbers of New Guinea canoes, with mat sails, may be seen hovering about off the coasts engaged in fishing, etc., and upon approaching a vessel the natives endeavour to get alongside for the purpose of exchanging pearl shells, tortoiseshell, ivory teeth, and other natural curiosities, for tobacco, rum, or any other articles, such as knives, beads, old muskets, etc.

The New Guinea natives in these canoes are generally stark naked, both male and female, not having even the slightest vestige of clothing about their loins, whilst however, a few are tattooed or otherwise disfigured by paint, cuts or holes pierced in their ears or noses, through which they fasten rude ornaments. Several families sometimes occupy the same canoe and the women and children are usually hidden from view in the centre by being covered with matting, bushes, sheets of bark, &c., and from the canoes long outriggers are fixed to floats or logs of wood for the purpose of preventing a capsize in case of a strong gust of wind.

Those natives who hail from New Guinea spend much of their time on the water as fish is plentiful, and during the greater part of the year the trade winds are not only regular but the sea is generally smooth. There are however at certain times of the year fearful storms no doubt the result of the typhoons and cyclones prevalent in the China seas. At New Guinea these heavy tropical storms do much damage to the native villages, and cause great floods and inundations owing to the rugged and precipitous character of the interior.

The native tribes of New Guinea are divided into many separate feuds, under chiefs or rajahs, and what is most singular is that each tribe is apparently very different from the other in character physique and language. In some cases these dissimilarities are so great that apparently they are a distinct race from their neighbours.

The native towns or villages are densely populated, whilst the general population of the island exceeds all previous calculation upon the subject. The townships are in some respect orderly and clean taking into account that there is no law or responsible government except summary jurisdiction as exercised by the chiefs or their deputies. The various tribes are invariably at war with each other, making raids on their enemies villages, and taking all they can get and finishing up by burning or destroying what they cannot conveniently carry off. Some of the tribes are exceedingly kind to strangers, but they are not to be trusted, as sometimes their apparent friendship is merely assumed for deceitful or treacherous purposes and the Dentons are strongly inclined to consider that none of them are reliable for the reason that a tribe may often be friendly disposed to a party of strangers, whilst at a moment's notice without warning they may break out in open animosity, or actual warfare; which they suppose is generally brought about by mischievously disposed natives spreading false reports in their own language to hostile tribes which creates jealousy or hatred as the case may be. The natives are always armed even in times of peace, and seldom go far away from their homes except in bodies to make an attack upon another tribe which is often done at night-time. In warfare the natives excite themselves to the highest pitch almost amounting to madness by hooting, yelling, clapping, jumping, and such like hideous antics, for the purpose of inspiring fear into their enemies.

The natives acknowledge the superiority of European races, and are not very determined in case of a bold resistance; but in times of war between two or more native tribes no foreigners would be safe in the vicinity of an attack upon a village, because they fight with a fanatic zeal upon such occasions. The native women cannot be said to be good looking, although there are some few exceptions in this respect, but many, especially the older specimens, are downright ugly. The women work at weaving a kind of cloth, carry water in large jars or water-monkeys, with a short neck called a "hodon." They also till the ground with a kind of sharp-pointed stick, while the men are chiefly occupied in making weapons, such as spears, bows and arrows, etc., when not otherwise engaged in warfare; but as a general rule the men are exceedingly fond of a lazy, indolent life.

Amongst the male inhabitants of New Guinea there are some fine specimens of humanity, especially amongst the chiefs and warriors of the different tribes.

Along the coasts of New Guinea a species of sea snake abounds plentifully, and may be often seen floating on the top of the water, basking in the sun. The rivers abound with alligators, crocodiles, and fish of an excellent kind.

The animals of New Guinea are chiefly of the marsupial species similar in many respects to those found in Australia, but varying in some instances. The kangaroo is amongst the largest indigenous animals of the country; several species of them are of peculiar interest on account of their tree-climbing proclivities. The common wallaby, so well known in the Australian colonies are somewhat numerous.

The ant-eater, wild pig, and dingo or wild dog, are also to be seen in the interior, the latter very similar to the Australian species. Both wild and reared pigs are very numerous, and form the chief food of the natives. Some

species of birds are very numerous, and many remarkable for their beautiful plumage, amongst which may be specially noticed the bird of paradise (*Parradesada*), wild doves, pigeons, parrots, kingfishers, and minor species of small birds are not only numerous, but exceedingly rich in colours, so that on the whole New Guinea can boast of as a fine display of the feathered tribes as any other part of the globe.

Professor Denton became enraptured with the numerous insectaria species of New Guinea. Moths, butterflies, beetles, and myriads of insects of the most gorgeous hues are to be found at all hours of day and night, and it was owing to his ardent desire to make collections of these that he was induced to separate from his sons and go with the *Argus* expedition.

Many of the insects are poisonous, and give travellers a considerable amount of trouble, particularly a small reddish insect which stings acutely, causing pimples to show all over the body, much to the annoyance of travellers. Land snakes are not numerous, only a few species are to be found, and those of a harmless character.

The growth of sugar, spices, rice, and even tea on the mountain slopes are likely to become the chief commodities that will at first attract attention in case of European colonisation, but the pioneers in these branches are likely to have great hardships to undergo before making any material progress, for heavy rains during the wet season and strong winds amounting in some instances to hurricanes will undoubtedly do serious damage to the interests of planters. Minor articles such as cocoanuts, bananas, yams, sweet potatoes, mangoes, dates, oranges, citrons &c., are likely to thrive well and become articles of profitable export.

The flora of the country possesses considerable interest but owing to the short space of time Professor Denton had spent upon the island prior to his death, a detailed account of particulars or catalogue of species was not prepared, nevertheless, there are many new species that will no doubt in future attract the attention of scientists.

The natives manufacture pottery and display considerable skill in making earthenware pots, jars, plates, dishes, &c., which they use for cooking and other purposes.

They also make rope and a kind of cloth from the fibre of a tree, taken from the inside of the bark, which appears very durable.

The fauna of New Guinea abounds with the most intense interest, but unfortunately a detailed account cannot here be given owing to the same difficulties before alluded to.

The Dentons found the geological strata of the country especially in the interior much diversified, whilst the precipitous condition of the mountain ranges show that volcanic action at one time must have been very considerable, and extinct craters are visible in some parts.

There were no indications of gold being found in New Guinea, not even amongst the natives who would probably have had ornaments made of the precious metal, had it been in existence in the country. Marine fossils inland show that many parts of the island has been upheaved from below the level of the sea, yet a large portion of the country is evidently the production of volcanic lava which has accumulated through ages of volcanic eruptions.

The coral formations around the coasts are of comparatively speaking recent origin, and it is most probable that coal beds will be found of anthracite quality.

There are strong indications of workable antimony, tin, and copper lodes, and in some parts sulphur abounds in a pure state. In some instances there may be seen layers of volcanic dust or ashes which evidently show that the island has been subjected to simular disturbances as have from time to time taken place in Java and in the Malay archipelago. The social character of the people of New Guinea is not altogether favorable, owing no doubt to the various interlopers who have from time to time settled there, thereby causing mixed races from light brown bronze to jet black, the latter partaking of the African type with thick lips.

Some of the tribes are cannibals, and very hostile while others are quite the reverse. Polygamy is indulged in by the chiefs or favorite warriors, whilst in general the social ties between the sexes are of a very loose character.

The current coin consists in bartering through the medium of knives, tomahawks, bars of hoop iron, and a few other trade commodities; but there is an acknowledged value set upon a peculiar knife which the natives use for cutting down cocoa nuts and a certain number of these knives in bartering answer the purpose of coin.

Tobacco has a great charm and is an indispensable article of barter with the different tribes.

The natives use stone axes to hew out the trunks of trees for making canoes, and it is astonishing how dexterously they handle these primitive implements which are much preferred by the natives to those sold by Europeans. Some of the tribes are beginning to recognise the value of metallic coin, but owing to the counterfeits that are sometimes offered, they always examine coin before taking it with an eye of shrewd suspicion, rejecting any that they consider spurious.

The timber of the country is of a very large size, amongst which is a spurious kind of sandalwood, also camphor, wild nutmeg, and sago palm. There are large numbers of cocoa-nut trees in some parts of the island, also bananas, bread fruit, and other tropical productions. Native tobacco is cultivated by some of the mountain tribes.

With the foregoing review upon the general characteristics of New Guinea the writer is assured that there are great difficulties to face either in the annexation or colonisation of a country so well populated and merging as it were from a state of low barbarism, for until recently visited by Europeans, the inhabitants of New Guinea were evidently in that geological epoch known as the "stone age," not having been accustomed to the use of metals, such as iron, copper, etc., etc., and consequently those who go as pioneers to New Guinea must expect to take their lives in their hands, for undoubtedly any attempt to settle permanently in the island would be met by the natives in the light of foreign invasion, resulting in open warfare; therefore to accomplish any material good by annexation, it will be well to look at matters straight in the face and refrain from any rash attempts at colonisation, where ample protection could not be afforded to those who may go there.

J. HURST.

Sydney, December 10th, 1883.

A FEW HOURS IN A FAR OFF AGE.

THIS book, briefly referred to in our last, is a satire upon the "barbarianisms" of the present times, having especial reference to woman's disabilities, which the authoress evidently thinks it will take a long time to remove, as the scene of the female millennium which the book depicts is laid in the southern hemisphere, about two million years hence, where we find the model mother teaching history to a beautiful youth and maiden who find it difficult to realise that the men and women of the 19th century of the Christian era, as presented by their instructor, are their progenitors. The vices of the day including drink and warfare, are shown in all their horrors, and the social position of woman with a little more.

The pictures of life in "Alethia," where the scene is laid, are very beautiful; but harmonious as they are, we think at our present rate of progress we may hope for their realisation at a somewhat earlier period. The book is both amusing and instructive, and the authoress, evidently an earnest woman, fully alive to the anomalies of our social state, and anxious to make them more apparent to the less observant.

JOHN RUSKIN ON CURIOSITY.—There is a mean curiosity, as of a child opening a forbidden door, or a servant prying into her master's business; and a noble curiosity, questioning, in the front of danger, the source of the great river beyond the land, the place of the great continent beyond the sea; a nobler curiosity still, which questions of the source of the River of Life and of the space of the continent of Heaven, things which "the angels desire to look into."

UNVEILING OF TYERMAN MEMORIAL STONE.

(From our Sydney Correspondent.)

WITH the heavens smiling down upon them, and the earth laughing at their feet, fully two hundred friends were gathered together to witness the unveiling of the long promised Memorial Stone to Mr. John Tyerman, on the afternoon of Sunday, the 16th December, at the Waverley Cemetery. In a quiet unconspicuous spot has lain his mortal remains, with the cold, bleak winds, fresh from the sea, blowing over them for just three years. Friends have gone hither, from time to time, to pay their respects to his memory and have come away again, for they knew not where he lay—henceforth all is changed. On the slope of the hill that leads down towards the valley, that ends abruptly at the sea-shore, a plain, but chaste, obelisk of red Austrian granite now stands; it is well polished and thrown out in bold relief against the many figures of recording angels and Latin crosses of white marble. The inscription reads as follows:—

"To this spot were consigned
the mortal remains
of

JOHN TYERMAN.

Eminent as a Lecturer of surpassing power,
he was the Champion Apostle

of
Spiritualism
and

Freethought
in these Colonies.

After nine years' struggles,
toils and trials,

this beloved husband and father,
his true-hearted

but overwhelmed man,

passed to Spirit-life, 27th November, 1880,

Aged 42 years."

While upon the reverse side is—

"J. T.

Born

Upton, Yorkshire, England,

1838.

Died

Sydney,

1880."

Shortly after 3 o'clock the Chairman, (Mr. Haviland), having briefly stated the object of the gathering, called upon Mr. Gale, as the oldest and nearest personal friend of the deceased, to unveil the Monument, which he did during the singing, by the Lyceum Choir, of the beautiful song—"Shall we know the loved ones there." Mr. Gale then stepped forward and spoke as follows:—

"Good friends who remember kindly the name of John Tyerman—I have to acknowledge the honor conferred upon me this afternoon in my being selected to uncover the Memorial which, at length, marks the spot where lies the dust of our departed friend. The inscription is the flower of the short earth-history of the noble-hearted truthseeker and martyred witness for Spiritualism and Freethought, honest and generous-minded John Tyerman.

"I am addressing Spiritualists, Freethinkers and Christians. For, let it be known and not forgotten, that Christians, including a leading Evangelical Minister of the City of Sydney, did not hold aloof from practically expressing their sympathy with the family of the deceased in their great hour of trial, three years ago. And what more friendly act, towards the unselfish John Tyerman, could they do than to join with the others I have named and own our common kinship in words and deeds of sympathy with the mourners he left behind. And some Spiritualists, Freethinkers and Christians alike may ask, why erect this Memorial so long after the event? Because, dear friends, various circumstances have not per-

mitted it to be done before. I will name two or three: Firstly, it should be boldly stated that with the leading friends of the plain John Tyerman, all ceremonious display, funeral pomp and graveyard inscriptions are matters of exceedingly little moment. They hold, and with large countenance from all forms of earnest thought, that truth alone is destined to survive, and that the actual facts of our life and character compose the eventual record of each of us, more than stones and words constitute any material monument. Secondly, the friend we commemorate was eminently a man of the people who really loved his kind, who spoke and toiled to help them stand, mentally, on their own feet and be able to be true, honest, and independent-souled men and women. And what has been the rule with such heralds of freedom, truth and justice; with rare exceptions their friends have not been with the wealthy and well-to-do, and other claims have sufficiently pressed upon those least able to bear any additional strain; so that the effort to raise a mark of loving regard over a pioneer's grave is always likely to occupy considerable time, and that in proportion to the radical nature of the reformer's work. Call to mind, also, that our loss came in no ordinary manner; for had it not been a most cruel division and unnatural estrangement which had culminated in the destruction of the generous, sensitive, and deeply-wounded heart of John Tyerman? Yes! This is the man in the history of Australian Free-thought who was wounded in the house of his friends, whose soul of honor and brilliant faculties of thought and speech were shattered, not in overtasking himself, or being outmatched in assaulting the strongholds of Religious Delusions and sham religion; but, by slander which unhinged him and necessitated his travels, lack of sympathy and thwarting his further usefulness upon returning to the city and home he had left, which gradually destroyed the excellent promise of his perfect restoration and fearfully darkened, except to unsealed eyes, his prematurely-ended days. Mourn we must, but can we judge justly of deceived friends whose limited love had waxed cold. Alas! they knew not what they did.

"And here we see the claim to martyrdom for him of whom we speak. Having left all and followed his convictions, there was no honest life for our friend outside the path he had chosen. Study his case and it will be seen that he could not possibly adopt himself to any other, and so the end came apace. Had he been other than a true soul he would early have let lightly go what served his worldly prospects so ill; but he had chosen to be faithful, and accepting the bitterness of his betrayal with wonderful restraint of every unkind word, he died for his fidelity to the truth.

"These matters are too painful to be referred to further.—'Let the dead past bury its dead.' Not that *all* the past is, or should be, dead and gone, but the inspired expression would warn us not to cherish memories which no longer have use for good. Our dear friend, here remembered has risen above our atmosphere of wrong and sorrow, and even we must try to see with him, that all mistakes and wrong-doing—'sins of will' as well as 'taints of blood'—so easily condemned in others, are paralleled, at least in some measure, by similar or different failings in all of us. There is little fear that we shall speak ill of the dead to-day. Let us, my friends, be as careful, not only to-day but always, to avoid casting one stone at the living; for does not the 'still small voice' tell the best concerning his erring neighbour,—

'He has but stumbled in the path,
Thou hast in weakness trod.'

Difficulties, then, have stood in the way, some of which have only recently been overcome and whilst individual friends would have preferred that the common object should have taken a different shape, the general feeling, not only here, but in the adjoining Colonies, was evidenced in favor of an inscribed stone and the Committee, but a short time since, were able to meet with one which was considered altogether suitable. It is now before us, and I trust it will, at least assist ourselves and others to remember the straightforward, truth-following, large-hearted and unresentful example of John Tyerman. What more should be said, lauding the admirable worth of our friend and of his grand service to our Australian

world, I feel must be left with the remaining speakers and I can only wish further, to thank you, for your kind attention to these poor, inadequate words so long."

The Choir having sung again, Mr. Bamford as representative of the Spiritualists in Victoria and the other Colonies, then made a few eulogistic remarks, being followed by Mr. Easton, President of the Secularists, who spoke of the excellent work our friend had achieved for Free-thought. Mr. Westman, in the trance state, thanked the friends present, on behalf of the Angels, who had come to listen and aid in the undertaking. The Choir having sung again and a quantity of choice flowers having been laid reverently and kindly upon the grave the company dispersed.

I understand photographs are to be taken of the tomb, so that friends at a distance, unable to view the original, may possess a copy if they please.

THE SPREAD OF SPIRITUALISM IN AMERICA.

The belief in mediumship has become so prevalent that the churches have been forced to a liberal policy with members, the deacons and elders simply tolerating that which they cannot root out without material damage to the numerical strength of their congregations. A quarter of a century ago, an attendance at seances was a signal for a member's expulsion, as such a practice was held to be at total variance with the orthodox duties of a Christian. Speaking to our reporter, a leading member of the Pilgrim Congregational Church said:—"It may seem strange, and I do not believe the preachers are aware of it, but it is a fact, that Spiritualism has taken a decided hold upon the evangelical congregations, and it is not extraordinary either, after the facts are known. There are at least 100 mediums in this city, more ministers than can be found representing any particular creed. They are actively at work all the time, not only asserting and preaching their faith, but proving it by demonstration. Up to a year ago my mind revolted at the idea of belief in such a thing, and I would have preferred being detected at a variety show rather than a seance. On a certain occasion, I was shocked to learn that a member of our congregation had been attending circles. I asked him about it, and to my astonishment he did not deny it. He said he had received great comfort at them, and had seen his dead wife. He asked me to go with him. I at first refused, but after several urgent requests, consented to go just one time. I saw my dead mother—I will swear to it. After that, every time I found something to confirm the belief. I wouldn't make myself obnoxious in the matter, or cause trouble in my church by an open avowal, but that does not change my opinion at all. I could name scores of church people who are in the same boat with me." Our reporter then called upon the Rev. Dr. Snyder, the well known Unitarian pastor. When told that most of the Protestant ministers denied that Spiritualism had permeated their congregations to any appreciable degree the doctor said:—"Well, if they say that, they don't know what they are talking about. If they were to investigate the subject they would find that the avowed believers in Spiritualism now number millions, and are increasing every day, and that there is not a community in Christendom that is not strongly affected by it. There is not a congregation in this city a considerable percentage of which does not believe in Spiritualism, or is not earnestly investigating the phenomena." Dr. Snyder said he had attended a dozen seances himself and had observed many intelligent people there. A member of St. George's Episcopal Church told our reporter that he could put his finger on nearly 100 members of the flock who go to seances, and believe wholly or partly in the genuineness of the manifestations. In pursuing his investigations, our reporter called upon Dr. G. Walker, a leading physician of St. Louis. He said it was absurd to deny that the Protestant churches were all of them tainted with Spiritualism, and it would be a low estimate to say that one-third of them believed in it. In the early days of Spiritualism, Protestant organisations would severely discipline members who had the slightest affiliation with Spiritualists, but now the faith had gathered such strength, that the church leaders were forced to a conciliating policy.—*Globe Democrat* (St. Louis).

SPIRITUALISM—*PER SE*:

By S. G. WATSON.

IT HAS been the custom of all opposers of Spiritualism, and of outsiders generally, of all, in short who are unacquainted with the subject, to talk of it and deal with it as a new religion, which its few followers were endeavouring to foist upon the world to the subversion of their established modes of faith.

This conduct is not to be wondered at in outsiders who know nothing of the subject, and are too prejudiced or too prepossessed to examine its claims, and ascertain for themselves what its meaning and pretensions are; but it has always struck me forcibly as suicidal conduct on the part of believers in Spiritualism, or as displaying a great want of thought, that they also have taken up this error, and endeavour on all occasions to hold it up and to promulgate it as a new religion, and thus play into the hands and gladden the hearts of all opposers, whether they be sectarists, materialists, or freethinkers, whose object is not only to reduce Spiritualism to the same level as that in which sectarists themselves are tethered hand and foot, but also to consign it to the same pitiful category with those morbid and unwholesome growths known as Mormonism, Oneida Creek Communism, and other superstitions which have sprung up during the present century.

Now Spiritualism in itself is neither a new religion nor an old one. It is simply a revival of the affirmation made in all times, and as old as history, not only that there is an unseen world to which we go after death, but that intelligent communication and intercourse between this mundane world and the unseen world of spirits is a demonstrable actuality.

Doubtless Spiritualism with its facts—and without its facts it is only a name—affords the only basis upon which all religions and all philosophies must rest, and that without it all human aspirations have no *raison d'être*: yet, *per se*, Spiritualism is not a religion, any more than telegraphy, or mesmerism, or astronomy are religions. It is essentially the one fundamental fact or set of facts which alone can give a purpose and object to the pursuit of knowledge and happiness, assuring us, as it alone can, of eternal progression in both. And, this being the case, it is necessarily the most important fact under the sun, being founded, as it unmistakably is, on phenomena cognisable by the senses and reason of mankind, as completely as is the science of mathematics or of any other of the exact sciences. Yet, with all, it is, *per se*, no more a religion than mathematics is a religion. It appeals to experiment and investigation as its only exponents, and its facts can be apprehended and appreciated by the most unlearned man who has the normal use of his senses, and without any assistance from either theologian, scientist, priest, or philosopher.

Just as telegraphy means the existence of electricity, and the power of telegraphic intercourse between distant places on this earth, so does Spiritualism mean the existence of another world than this, and also the reality of intercourse between that other world and this, and all the forces and elements brought into operation in this latter case are as completely under the control of natural laws as are the forces and elements employed in ordinary telegraphy, and there is nothing supernatural in the one more than in the other. In both cases the intelligences communicating with each other need not necessarily be of any particular religion. Just as a telegraphist or an astronomer may be a Buddhist, or Zoroastrian, a Christian, or an atheist, so may believers in Spiritualism be, as in fact they are, of very different religious beliefs. I wish to show, conclusively if I can, that Spiritualism *per se* is not a religion, but on the contrary that men of all creeds, or of no creed, can be Spiritualists nevertheless.

Look at the ten to eleven hundred millions of Buddhists, Confucians, Zoroastrians, Jews, Mohammedans, American Indians and others, who are almost to a man Spiritualists, *i.e.*, firm believers in the existence of spirits and their intercourse with mortals, and if I had space I could cite the names of many eminent men and women belonging to the Christian world, "whose praise is in all the Churches," both Catholic and Protestant, persons of

note too in the world of science and literature, who, although retaining their Christianity, are yet distinguished supporters and advocates of Spiritualism. It is also a matter of history that the greatest champions among its present believers were, at one time prominent Materialists, conquered by the phenomena to a sure and perfect conviction of the continuation of conscious life beyond the grave; but none of these men have, necessarily, changed their views of religion or morality, or their philosophies. They have only been provided with a substantial reason for holding and developing them, which previously they were without, and which has given to these philosophies an infinite value in their eyes. This want of a sound and permanent basis upon which to establish and develop his religion or philosophy, has ever been, and must ever be, the insurmountable and constantly recurring difficulty for the Sadducean thinker, for to him human life, without this basis of a future life, must of necessity seem an utter failure, a mere labour in vain, and myriads of sceptical hearts in all ages have cried with the "preacher" in Ecclesiastes "All is vanity," and "What profit hath a man of all his labour which he taketh under the sun?"—no object of labour, and yet no peace or rest!

There is no new religion presented to mankind by Spiritualism; it merely gives to mankind that knowledge which enables him to carry out fully whatever religion or philosophy accords most with his highest conceptions.

As a matter of course all real human knowledge must have a positive and definite bearing upon religion and progress, and yet not be of itself either religion or progress; but one of the glories peculiar to Spiritualism is that it welcomes to its examination and acceptance men and women of all religions, or of no religion, without question, as all true science ever does, and those Spiritualists who teach that Spiritualism is a religion or a philosophy *per se* do not see that they are doing all they can to rob it of its chief glory, as affording the only rational ground for the pursuit of knowledge, and for all labour and effort made under the sun. In fact, they do not see that they are doing exactly what all outsiders are occupied in doing—*viz.*, trying to dwarf it into a religious sect or craze.

What St. Paul said of Christ may well be said of Spiritualism, *viz.*, "No other foundation can any man lay" for any work or design, than the conviction of a future existence, which Spiritualism alone affords; and Spiritualists can, and do, challenge the world to produce any other foundation for human aspirations and human progress such as will stand the test of impregnability, as true Spiritualism does, has always done, and must ever do. St. Paul also said that a man might build on the foundation which he recommended "wood, hay, stubble; or gold, silver, and precious stones," so also may the Spiritualist build on his foundation a rotten or unstable fabric which the first touch of truth may sweep away; but if he do so he alone is to blame, and he alone will suffer loss, while the foundation on which he had built will remain unshaken as ever, and as fit as ever for the erection of more stable superstructures.

If Spiritualism, or in other words, if spirit existence and spirit intercourse be a fact, it is, beyond all gainsaying the most important fact in the universe to mankind in their present stage of progress, for, as was said before, by it, and by it alone is demonstrated the continuation of individual life beyond the change called death.

It is easy for Christians, who are not Spiritualists, to say that they believe thoroughly in immortality, and have no need of the alleged phenomena of Spiritualism to strengthen their belief; but we constantly see that however confidently they may say this with the mouth, they nevertheless belie the assertion in the prospect of death, and in their conduct generally, being full of fears, uncertainties, and paralysing doubts to the last. Then, besides the materialists and Sadducees there are the "Thomases" who say, and very justly too, "Seeing is believing," upon whom reasoning from analogy or probabilities has no effect. Facts are what they rightly demand, and your most forcible probabilities are of no account to them. But when once a man is

enabled to answer for himself affirmatively the question, "If a man die shall he live again?" which Spiritualists maintain he can only do on the authority of actual experience of communion with those who are alive again, he has acquired that knowledge which enables him to take heart, and to engage in life's trials, full of courage and determination. Death to him has lost its terrors. He can exchange gloom and uncertainty for cheerfulness and an assured hope. No matter what may be his surroundings or pursuits, he can go to his work with a will, knowing that no labour shall be in vain, no effort lost, no aspiration which shall not eventually be fulfilled. In short, life is no longer a failure to him. Being assured that he shall reap without fail the harvest of that which he has sown, he becomes a true optimist, having acquired a perfect trust in the universal reign of law, or in other words, the true "faith of God," and therefore he fears nothing in heaven or on earth, except disobedience to moral, mental, intellectual, and physical law, and what better religion than this can any member build for himself, on that only foundation for all religion and all philosophy, viz., Spiritualism Proper.

The testimony of unknown deceased Jews, written more than 1800 years ago, is of no account to the man who requires the evidence of his own senses to rest his faith upon; and what can be a more definite advantage in any "ism" than the power of convincing the Sadducean materialist of a continuous life by putting him in possession of facts which alone afford a demonstration of such continuous existence, and I mean by demonstration not mere probability nor possibility, not history, nor ratiocination, nor analogy, but incontrovertible proof, such as would be acknowledged to be proof by all men, whether learned or unlearned. This positive proof which its facts afford of a future existence is the gist of Spiritualism, and constitutes its chief glory. What the true Spiritualist earnestly desires is that thinking men of all persuasions may be incited to a philosophical investigation, upon a purely scientific basis, of the alleged spiritual phenomena. It is not a question of intellect, nor one that can be decided by intellectual acumen alone. It is a question depending on the evidence of the senses, as to the genuineness of these alleged phenomena, which, if true, afford, as was said before, the only demonstration of a future life, and of intercourse between the denizens of that unseen world of humanity and ourselves in this visible world.

It is a question of pure experiment and investigation, which can be entered upon and carried out as well by men and women of ordinary sanity, having the normal use of their bodily senses, as by the most learned, or the most intellectual, by the so-called infidel as by the so-called religiousist. It is not a theological or speculative controversy, but a purely philosophical or scientific examination, the appeal to the bodily senses being the final appeal.

The religious and moral bearing of a subject is another and a distinct question from the critical examination into its truth, and the former ought only to be considered subsequently to the latter being proved a fact. *A priori* reasonings about unsupported opinions, however popular, are worse than useless.

There can be no true science of Man attempted except upon the hypothesis of a future existence, and this hypothesis can only be changed into knowledge by the demonstration afforded by spirit manifestations, and there is no other demonstration of a continuous life possible to the unbeliever, whether he be atheist, materialist, agnostic, or other freethinker, and this fact constitutes the strength and main use of Spiritualism. Its other advantages, which are many and most important, are all incidental, and subsidiary to this one grand point. At the present stage of progress it is too late for either men of science (so-called) or theologian, or other wisecracs, to solace themselves with the notion that otherwise sensible people are either impostors or fools, who believe, and avow their belief, in what these said wisecracs pronounce without examination to be absurd and impossible. Surely of the two this "wisecracs" class prove themselves to be the most blindly wedded to preconceived opinion.

There is a great deal of inane incredulity which shelters itself from contempt under the name of scepticism, but these two differ from each other as widely as the east from the west. Honest scepticism has ever been the harbinger of truth, while inane incredulity has ever been a mere barrier so exclude it, whether found among scientists (so-called) or sectarists.

It cannot be gainsaid by the most rabid opposers of Spiritualism that its followers are on the right track, that they have pursued, and are pursuing the course which has led to all progress in science, that they share, equally with the most profound and earnest students of science, the glory of being influenced by a spirit of universal examination, unchecked by any fears of having their long indulged opinions upset, or of ridicule at being found engaged in the investigation of that which the mass of men call nonsense. The Spiritualists collect facts, they appeal to evidence, and rely only on what they have seen and heard and felt; they rejoice at the discovery of any new or hitherto unknown truth, whether physical or psychical, knowing that no one truth in the universe can be antagonistic to any other truth.

There are some Spiritualists who talk of what they call "phenomenal Spiritualism" as if it were only a very inferior phase or branch of the subject, and who hold that what they call "unphenomenal Spiritualism" is the only part worthy of the name, and to which the attention of thoughtful men should be directed, but they do not point out definitely what they mean, they do not attempt to show that there is any part of Spiritualism proper or *per se* which is not phenomenal, and which does not depend entirely on scientific or observed facts for its existence. A lady once said on a public platform in this city, "Take Spiritualism out of the Bible, and there is nothing left but rags." So it may truly be said—"Take the phenomenal out of Spiritualism, and there is nothing left but the name. If it be meant by those who thus disparage "phenomenal Spiritualism" that the moral and doctrinal teachings purporting to emanate from the spirit world are not phenomenal, but belong to a phase of the subject beyond and higher than the phenomenal, then they will have to show that those teachings which emanate from the spirit world are unmistakably superior to those which emanate from this earth world; and if this cannot be shown, but, on the contrary, if it can be maintained, as it is maintained and forcibly by most intelligent men, that the discourses and teachings of men in the flesh are quite equal to the best discourses we have received from the spirit world, then it will clearly be seen that these "unphenomenal" Spiritualists have done all they can to reduce what they call "the higher phases" of Spiritualism to the level of mere earth-bound utterances or cerebrations, and so far have done their utmost to take the real gist and substance out of Spiritualism altogether, seeing that that which they laud as its higher or unphenomenal phase has no advantage in results over those which can be, or are derived from earthly sources. They thus, unwittingly no doubt, are trampling in the dust the chief glory of Spiritualism, which, as I said before, consists in its presenting to the world the only demonstration of spirit existence of man after the death of the body.

The finest discourses of spirits through mediums are, of themselves, no tests to the outsider nor to the insider, neither have they been proved to be superior in quality to the productions of mortals; but if an elaborate and learned discourse be given through the lips or handwriting of a child, or of a person known to be unlearned, that fact would be "phenomenal," and therefore of great avail in bringing the thinkers of the world to use their best endeavours to account for the phenomenon on any other hypothesis than that of spirit intervention, and this the most learned and the most critical of opposers and unbelievers have been unable to do up to the present time. Spiritualism *per se* is quite distinct from the teachings of individual spirits, and it is evident, judging from the Spiritualistic literature, that there are all variety of opinions in the spirit world, just as there are in this world, and these teachings, however elevating, are of themselves no part of Spiritualism proper, any more than those of mortals, for unless verified by

undeniable evidence as emanating from a transmundane source, they afford no satisfaction to the searcher for real facts on which to build conviction—to him a thorough downright lie, coming unmistakably from a pretermundane source, would be a test which he would accept with delight; while the most angelic discourse, without this desired evidence of its source, would be rejected by him, and justly, as utterly worthless. The main purpose of Spiritualism *per se*, viz., demonstration of a future state, is answered more fully by the tiniest rap or movement of matter indicating intelligence and forethought foreign to and outside of the observers than by the sublimest discourse not proven to be inspirational or entirely beyond the capacity of the speaker.

The phrase—"the religion of Spiritualism" is still common among Spiritualists, and "the ethics of Spiritualism" is also a favorite caption with some of my most respected friends; but, in itself Spiritualism has no ethics, although it is the only ground out of which any system of ethics can naturally or philosophically arise. It is the only foundation, as I said before, upon which any religion, or any system of morals can find any permanent standing ground, and in proportion to the truth these systems contain will they endure or pass away, but the foundation will remain solid as ever eternally.

What people call the religion or the ethics of Spiritualism are merely the peculiar systems or individual convictions which each individual may erect on that standing ground, and we may observe that Spiritualists often, indeed continually differ, not only on unimportant points, but also on fundamental ones. Each such moralist, although perfectly sincere, often claims that his own peculiar system is the ethics or religion of Spiritualism, just as hundreds of others have done in the past, from Paul to the prophet of Mormonism, believing and teaching that their own peculiar views constituted the only religion fit for universal acceptance.

Until it can be shown clearly and definitely what is the religion of Spiritualism, and what are the ethics peculiar to it, I shall be forced to remain in the firm conviction that Spiritualism *per se* is not a religion or a philosophy, any more than a superstructure can be the same thing as the foundation on which it is rooted, and from which it derives its nutriment.

Many people speak of the "philosophy" of Spiritualism, when they really mean the "rationale;" for the "philosophy" which may be raised on any system is quite a distinct thing from the "rationale" of that system.

My last word is that Spiritualism *per se* utters no sound, but, like our mother earth, silently teaches those who appeal to her that whosoever uses her aright will be enabled to turn deserts into flourishing fields, or, as the Arab proverb goes, "Turn the Sahara into a garden," as from the earth's prolific womb come all things earthly, which after their birth she continues to nourish. So Spiritualism is the mother of all religions, all philosophies, and all ethics, which all, without the nourishment, support, and shelter derived from her unfailing resources, would rapidly lose strength, or cease to exist. Yet she herself must ever remain distinct from the progeny which derive their existence and support from her, and the highest religion now in existence will have to give place to a higher, and that higher to a higher still, and so on for ever; but Spiritualism, the foundation of them all, will remain unchanged and unchangeable, and will continue to shelter and support the fetish man of to-day, as well as the highest angel of the future, which that fetish worshipper may in time become.

It is generally supposed that Col. Ingersoll is a pronounced Materialist. The following from a recent lecture of his shows the supposition to be inaccurate:—I am satisfied there is no world of eternal pain. If there is a world of joy so much the better. I never put out the faintest star of human hope that ever trembled in the night of life. All I can say is, there was a time when I was not; after that I was; now I am; and it is just as probable that I will live again as it was that I could have lived before I did.

THE NATURAL GENESIS.

THE following in reference to Mr. Gerald Massey's recently published work is extracted from a review of vol. 1, which appears in the *Journal of Science* for July, 1883:—

But what is the subject of the book? Mr. Massey is an independent thinker, a heretic. After prolonged and labourous enquiry he rejects certain modern theories as to the origin of civilization and the formation of language. He is no believer in the "Aryan hypothesis." He contends that the transition from the bestial to the lowest human condition took place not in Central Asia or Northern India, but in the interior of Africa, and that the stream of culture flowed along the Valley of the Nile. He shows that language is derived not from abstract roots, but from signs and symbolic actions far antecedent. He does away with the notions of a civilization springing up suddenly or miraculously communicated to man, and of a language rich and complete in its very origin. For the first time, perhaps, we have inquiries into primitive philology, mythology, and the early history of our species untainted by the preconceived notion of an absolute and qualitative distinction between man and the lower animals. The author's results are in strict accord with those which modern naturalists have reached by totally different processes. We do not hesitate to say that if the substance of this work could be presented in a condensed form, freed as much as possible from "scaffolding," it would form a valuable—almost necessary—companion to Darwin's "Descent of Man," the one work complementing and supporting the other.

Only the leisurely and conscientious reader, or the candid reviewer, will succeed in fairly grasping Mr. Massey's current of thought; this the rather because the conclusions reached will be, to many, grievously unwelcome.

We find here successively discussed the natural genesis of the Kanite typology, the typology of primitive customs, the typology of the two truths, the typology of numbers, the typology of primordial onomatopoeia and aboriginal African sounds, the typology of the mythical serpent or dragon, the typology of the mythical mount, the tree, the cross, and the four corners, and the typology of the mythical great mother, the two sisters, and the twins, the triads, trinity, and tetrad.

As a specimen of the author's method of conducting this great inquiry we make certain extracts from the chapter on the typology of onomatopoeia. Mr. Massey writes:—"The Aryanists have laboured to set the great pyramid of language on its apex in Asia instead of on its base in Africa, where we have now to seek for the veriest beginnings. My appeal is made to anthropologists, ethnologists, and evolutionists, not to mere philologists limited to the Aryan area, who, as nonevolutionists, have laid fast hold at the wrong end of things.

"The Inner African languages prove that words had earlier forms than those which have become the 'roots' of the Aryanists. Max Müller has said that in the Sanskrit word *asu*, which denotes the vital breath, the original meaning of the root '*as*' has been preserved." He writes:—"As, in order to give rise to such a noun as *asu*, must have meant to breathe; then to live; then to exist; and it must have passed through all these stages before it could have been used as the abstract auxiliary verb which we find not only in Sanskrit, but in all the Aryan languages. Unless this one derivative, *asu*, life, had been preserved in Sanskrit, it would have been impossible to guess the original material meaning of the root *as*, to be." Mr. Massey replies:—"The African languages show that *asu*, to breathe, is not a primary of speech; no vowel is primary in the earliest formation of words. In Egyptian *ses* is to breathe, and in Africa beyond: *zuzu* has the same meaning in the Nupe, Esitako, Gugu and Basa tongues; *zuezu* in the Param, *yisie* in the Kupa, and *zo* in the Ebe."

He continues—"It has been asked how did *Da* (Sanskrit) come to mean giving? Professor Noiré holds that primitive man said *accidentally Da*. And here we have a 'root' of language! But *da* is only a worn-down

form of word found in Sanskrit. It is the Egyptian *Tâ*, to give and take, and also a gift. The full hieroglyphic word is *Tat*, and it belongs to the stage of mere duplicated words and gesture-signs. It is written as the hand, which is the *Tat* ideograph; English *daddle* for the fist, *ntata* for the hand in the *Meto* and *Mata'an*, and *tata* in the *Igu* tongue. Long before the abstract idea of giving was conveyed by *da* or *ta*, the *tat* was presented in gesture-language with the offering, or in the act of offering.

Language certainly did not originate with the 'roots' of the Aryanists, which are the worn-down forms of earlier words. It did not begin with 'abstract roots,' nor with dictionary words at all, but with things, objects, gesture-signs, and involuntary sounds." We may here remark that the very term "root" conveys an analogy fatal to its advocates. The plant does not originate with the root, but with the seed, and puts out the root subsequently.

Elsewhere, as a further explanation of his meaning, the author says:—"That which we can *talk*, *say*, and *write*, was first *enacted*, and the most primitive customs were the sole records of such acting by men who performed those things that could not otherwise have been memorised. These customs had their origin in gesture-language; they constitute the drama of dumb humanity, and volumes might be filled in showing the (to us) unnatural-looking results of an origin that was quite natural."

The following passage refers to a recent blunder into which philologists tumbled blindly:—"Comparative philology, working with words in their later phase, divorced from things, is responsible for the false inference that until recent times, later than those of the Veda, the Avesta, the Hebrew, and Homeric writings, men were deficient in the perception of colour; that there was, in fact, a condition of *Miopeia* answering to their insanity of *Mythopeia*. Geiger has even affirmed that the language-maker must have been blue-blind. Max Müller has affirmed that the blue heaven does not appear in the Vedas, the Avesta or the Old Testament. It is true that language did not commence by naming those mere appearances of things in which the comparative mythologists take such inordinate delight. Many early languages have no word for blue as a colour, and yet blue as a thing may be found in them." Thus the Egyptian name for blue is *khesbet*, i.e., lazulite. It may in one sense be considered a digression, but we cannot help pointing out the utterly fallacious character of the inference that because a certain race of men had no distinct, definite word for a colour, they were therefore incapable of distinguishing such colour. We find that insects recognise and remember colours. Are we to suppose that they have, therefore, a nomenclature for colours? We highly specialised men of civilised Europe and America can distinguish and carry in our memory hundreds of odours, pleasant or offensive. Yet our names for them are few indeed, and so vague and indefinite, that we once heard a man speak of a "heavy sweet smell, like dung." He was not joking. It is much the same with flavours. Here, also, Mr. Massey very justly says—"Power of perceiving qualities" and distinguishing things does not depend on the possession of words to express shades of difference. Sweet could be distinguished from bitter when the one was only expressed by the mouth watering and a smack of gustativeness; the other by spitting with the accompaniment of an interjection of repugnance.

The early men thought in things and images where we think in words, or think we think." Leibnitz said that the writing of the Chinese might seem to have been invented by a deaf person, its formation being so near to that of gesture-signs addressed to the eye. The oldest Chinese characters, two hundred in number, are called *Siang-Hing*,—that is, images or ideographic representations. Elsewhere the author remarks—"Verbs would be first enacted before they were uttered in what we could recognise as speech. A pair of feet going is the sign of the verb to Go, and going portrayed in several forms preceded any abstract verb for to Go."

Turning reluctantly from the section on the typology of language, which must ultimately give comparative philology a new departure and a more rational character, we briefly glance at the author's labours in other, though

kindred, directions. In his exposition of the genesis of the Kamite typology, Mr. Massey says that the unwritten, esoteric teaching of the Gnosis, the Kabalah, the inner mysteries was concealed, not on account of its profundity, but because of its primitiveness. "It is not the ancient legends that lie; the creators of these did not deal falsely with us. The falsehood is solely the result of ignorantly mistaking mythology for revelation and historical truth. They did not teach geology in the ancient mysteries. The Christian world assumed that they did, and therefore it was found in opposition to scientific geology."

The following passage is very significant:—"The religious ritual of the moderns is crowded like a kitchen-midden with the refuse relics of customs that were once natural, and are now clung to as if they were supernatural in their efficacy, because their origin is unknown. Such customs are like those rudimentary organs of animals which Nature has suppressed and superseded, and which only tell of uses long since passed away."

Commenting on the custom of salutation by rubbing noses together, as common among not a few savage tribes, Mr. Massey reminds us that it "goes back to the animal mode of salutation by smelling." In this direction he has done good service in connecting the language and customs of animals with those of man.

Reluctantly breaking off our survey of this remarkable book, we can merely hope that what we have said may at least excite the curiosity of the reader, and lead him to inquire for himself. We would, indeed, bespeak for Mr. Massey's work the earnest attention of Evolutionists. To us it seems that he is turning the only position of importance still held by our opponents, and that his movement, if properly followed up, will be decisive.

BRAHMO SOMAJ THEOLOGY.

The following is the substance of the sermon preached before the Calcutta Congregation on last Sunday:—"If a musician were to construct an instrument which could be made to give notes of music by the simple operation of heat upon it, how wonderful would that contrivance be! But is not a much more wonderful process going on daily before our eyes! Observe how the gentle rays of the sun, the genial living heat, awakens music in the universe! how when touched by his morning beams, our mother earth breaks forth in a chorus of joy! how she becomes full of the busy hum of life! Yet more interesting is another process where music is awakened not even by the operation of heat, but by a glance of the loving eye. Such are the mysteries of love. A loving glance, a simple trustful and affectionate look, alas! what a music it calls forth in the human heart. We feel all the nobler parts of our nature instinct with a sudden life, giving forth a divine melody only audible to the ears of the spirit. What poet can describe the music-awakening powers of a loving glance. These are mysteries of nature, over which we have long pondered with fond admiration and delight. But far more mysterious is that process by which God awakens music in the soul. It is not his glance, but the thousandth part of his glance, if spiritual forces are capable of division, which gladdens the souls of men; his faintest approach makes the heart overflow with joy; the touch of the farthest end of the halo of his presence melts the stony heart of man, and calls forth rapturous music from the soul. Every true worshipper of God must have experienced at times the effects of this divine touch, the operation of this divine glance. This is inspiration. Religion is barren and cheerless, unless we experience this music-awakening influence within us. But what is the music of the soul? It is the harmony of the resuscitated moral and spiritual energies of our nature, blossoming forth into a pious character."—*Indian Messenger*.

The *Tasmanian News* of Nov. 17 had some interesting "personal recollections" of Mr. Denton, whom the editor appears to have held in high esteem.

To Correspondents.

Communications intended for this Journal should be written legibly, and on one side of the paper only.

MESMERIC PROCESSES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Kindly inform me through the *Harbinger* how, in healing by animal magnetism, positive and negative currents are got, and, speaking broadly, what are the symptoms that indicate which current is necessary. I would further like to know whether cures can be effected by simple passes without regard to positive or negative currents, where there is a sincere desire to heal.

Emerald Hill, Nov. 23.

C. ROBERTS.

[NOTE.—By a pure liver, with benevolent tendencies, curative magnetism is easily applied. It is generally recognised that the right side is positive, the left negative, but the will gives character to the magnetic current, and a positive influence may be exerted by the left hand or negative by the right. Where it is necessary to raise the vitality, as in a cold torpid state of the system, steady energetic passes should be made, whilst in feverish and inflammatory conditions gentle soothing passes will apply. Where there is fullness of blood to the head, or undue heat, lay the right hand on the forehead, and gently stroke down the back of the head with the left. The simple desire to heal, if arising from sympathy with the sufferer is sometimes adequate, even without passes, but much oftener so if accompanied by appropriate passes or contact. Except for local pains the long slow pass is the most generally applicable for those of little experience, but no person should risk the induction of the Mesmeric sleep unless they have confidence in their ability to awake the subject, or can ensure their being left undisturbed until they awake naturally.—Ed. H. of Lt.]

BRAIN WAVES, OR COINCIDENCE—WHICH WAS IT?

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Yesterday I purchased at 84 Russell Street a copy of the London journal *Light* for October 20th, and on the 462nd page met with a passage which reminded me of a question put to me from New Zealand just a week back, by letter. I must give the passage I refer to first, then the New Zealand question will become intelligent enough, and demonstrate that the questioners believed in the truth of such phenomena as this letter will contemplate, and in the possibility of obtaining an affirmative answer to the question.

I have now only to quote the very very brief passage I spoke of, first from *Light*, next from the letter I received, and third—one line from my diary of the 2nd March last, and then the question is ripe for answer.

First, then, from *Light*, "Mrs. Croad communicates with spirits of the dead and the living. She is, says the writer (M. J. S. Westlake) a decided believer in the communion of spirit with spirit, and that physical separation is no bar to kindred spirits holding occasional communication with each other. She tells me that at the time she was residing with her grandparents, while her father was at sea, his life was once in great jeopardy from shipwreck, but that on each occasion, though hundreds of miles away, she saw what was transpiring, and informed his father and mother; and that when they next heard from him they found that what she had described to them was circumstantially true."

Next from the letter is dated from New Plymouth, 23rd of last month:—"I must ask you, Mr. Caldecott (as a test to Brain Waves), did you dream, or think, or have any presentiment, on the night of the 3rd of March, that we were in great danger, when crossing Cook's Straits from Nelson to Wanganui. Each minute I thought would be our last in life."

Third, what I found quite unexpectedly as I looked to the date in my diary 24 hours after receiving the letter, viz., a direct answer to the question, as far the wording

went, and all this by what I take to be a coincidence so strange as to be worth the space in your journal, Mr. Editor, for record amongst coincidences, if it be a coincidence.

These were the words—"I felt as if I had got near to my latter end."

I have said that I believe this to be an odd and very interesting coincidence. But if the questioner was thinking of me very much at the time, and so reports to me, I shall change my mind and attribute it to the establishment of a cord of sympathy on the principle of that existing between the Corsican Brothers, being phenomena so well known amongst modern spiritual media.

In conclusion, I may say that I have just cut the page from my diary, and posted it to the person who encountered the danger and put the question to me.

That person will most probably disagree with me, when I attribute it to coincidence only.

I am, &c.,

ROBERT CALDECOTT.

P.S.—I should have said that I cannot recollect or conjecture the meaning of what I wrote on the 2nd of March, beyond its literal meaning, not an unnatural feeling to one who has nearly finished our allotted three score years and ten.

R.C.

ANOTHER PROLEPTIC VISION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Reading an account of a proleptic vision in your issue of December 1st, has induced me to send you the particulars of a similar vision of mine that occurred in the month of March, 1863; but to make it properly understood I must relate some previous history. I arrived in Melbourne in December, 1852, and I then had two younger brothers residing in Old Market-street, Bristol, England, and I was much more attached to one named Francis, than the other. In the year 1860, he—then being about twenty-two years—caught smallpox, and although he recovered, it left him weak and consumptive, and quite unable to follow his usual occupation. I then commenced to send him a bank draft every three months, so that he should not be entirely dependent on his stepfather, and I continued it regularly until March, 1863, when about a week before my time for sending the draft, I went to bed not thinking of my brother, but on awaking in the morning, I told my wife that I had been by the bedside of my brother and had seen him die, and also who was in the room at the time, and remarked that although my aunt and uncle and our old servant were with him, neither my mother nor stepfather were present. My wife thought nothing of the circumstance, but I was so convinced that what I had seen was real, that I stopped the remittances and made a note of date and other circumstances.

In 1868 I paid a visit to Bristol, and in answer to my mother as to the reason of my stopping my usual remittances, I told her when I had seen my brother die, who was with him, and I took her up two pairs of stairs straight to the room he died in, and although it was then unfurnished and used as a lumber room, I described the position of the bedstead, and also where each person present had stood. I had never been in the house before in my life, yet I was able to describe everything quite truthfully in every particular.

At the request of a friend I have sent you this account. I may add that I told many of my friends the particulars at the time, and I also went into mourning. Some future time I will send you an account of a somewhat similar vision experienced by a friend of mine. I give you my name and address, but not for publication.

I am, dear sir, yours etc.,

VERITAS.

Emerald Hill, December 17th, 1883.

[The writer of the above, though personally unknown to us, was formerly a member of a well known suburban firm, and his honour and integrity is vouched for by a gentleman in whom we have confidence.—Ed. H. of L.]

A PROLEPTIC VISION AND OTHER INTERESTING ITEMS IN LAST HARBINGER.

THE remarkable experience of O. W. Rohrer furnishes another addition to proofs that our vision is occasionally relieved from the "eye caps" which our conception of space and time has arranged for our path through a labyrinth of confusing phenomena. Professor Zollner alluded to the extended range of impressions also in this line, as bearing on the fourth dimension hypothesis, which, as he personally demonstrated to me, was in itself a kind of impression as a possible key for future solution of the hypothesis, whilst at present a comprehension could not be transmitted by the resource of language. But we see again that no "regular circles" are required to meet manifestations, and as I have stated already, that we share with the spirit-world space and time, and are constantly surrounded by spirit influx. A séance is only a "localisation" of the universal fluid, and may yield, like the damp soil, pure crystalline water or filth according where we put a stick into it. It is, therefore, wise to take heed of our being in the séance of earth-life and not to experiment too much on the border line. Such stray glimpses of "effects" without the slightest trace of their fundamental causes leave only a small (if any) field for conjecture, and I felt instantly when I read Dr. Rohrer's lines the force of the "magnetic dreams," under which heading the *Advertiser* or *Chronicle* brought out an able article on these startling proleptic visions, quoting the experience of the great philosopher, Arthur Schopenhauer, who rose one morning in haste to put down on paper a suggestive thought, and in his excitement overthrew the inkstand, causing a mess on the floor. He rang the bell and the servant showed more surprise than the mishap itself deserved to produce, and after gaining breath, exclaimed: "Good gracious! the other servant told me that she dreamt last night that she had to wipe a large ink-spot from the floor caused by your hurry! Instantly he rang the bell again and dismissed the first servant, when the dreamer entered and found the statement correct.

Now, in Mr. Rohrer's case we might attempt to explain a prophetic warning by a regular chain of conclusions within probability of evolution from one known cause as the starting point. An acute doctor may foretell a consequence quickly, and with minute details, where another felt bemuddled. But such singular details as ink-spots appearing on the scene spoils my brief pleasure in accounting comfortably by condensed or instantaneous impressions for such "snapping secrets out of the hand of time." Still, my citing Schopenhauer's curious experience may serve its purpose, and, doubtless, a considerable group of similar "breaks" in the regular web of events may at least place us in a position to judge, as by a bare spot in a picture, whether it be an oil-painting or imitation.

I am pleased to find the danger of abusing the "Seybert Bequest," somewhat averted by the correspondence on the subject, because in looking straight to the bottom of it, the question of honesty would be invaded if such a disposition as that of Professor G. A. König were allowed to influence the committee; the more so as the principles of fairness have been successfully violated by other skeptics of scientific repute. It is not in praise of my countrymen when I state that at present the smart and ingenious conjuring ghost-illusions enjoy the patronage of the embittered watchmen of science richly in Germany, after they failed to explain the queer intrusion of new natural phenomena (a better term than supernatural) or to prove the blunders of a Wallace, Crookes, Zollner, and other able, sober and honest investigators. When Slade played with scientific dogmas in Berlin, the *savans* there demanded of him to suffer a couple of detectives about every finger and toe; and indeed I enjoyed the hearty laugh a few years ago, in Berlin, where a chief of the police office let the cat out of the bag, and said to me with a refreshing sarcasm: "You know very well, Mr. Reimers, that Slade was not found out nor shown away, but politely requested to leave Berlin, for the Professors began to feel rather uncomfortable!" We have plenty of instances where specialists in a certain narrow groove of science acquire marvellous and useful

skill (like *virtuosi* on a musical instrument, without being good musicians always), at the expense of judgment in other departments. I am therefore inclined to hold the highest opinions as to Professor König's excellent qualities as a chemist, but would recommend him to remain at his "pots" and retorts until investigations advance to the stupendous facts of "materialisation," and then the analysis of matter used in these mysterious operations may amply repay for the temporal seclusion, and lift him on to a high standard of usefulness and fame.

Miss Chandos Leigh Hunt's (now Wallace) book on a "New Theory of Disease," is another startling reminder that Spiritualism will be a terrible brush for a general white-wash and cleansing from rubbish and humbug to prepare for healthier generations and moral happiness by studying closer and closer the laws of Nature, the only prayer we can offer to our Maker, who is not nervously watching over possible flaws or tricks of another power, stage-manager fashion, but settled pain or pleasure, punishment and reward, once and for all in the perfect order of the world, which order to learn in its entirety is the drift of our earth-life and after-existence.

I was delighted to find Denovan's valuable book so fully appreciated, and hope the distribution of the remaining copies—so many powerful magnets for larger circles of readers—will be realised; but the time may be further advanced than we may hope for, unless a new impulse from without revives general interest. The apathy of the public is still so terribly infectious, and a shilling raises a cry of alarm when to be bestowed on spiritual information. Since creeds and religions lost their errand with multitudes by constant change of fashionable views on them, the never-changing value of money—every sovereign representing the key for so many realities in the cupboard of nature—its spending for our cause remains only with Spiritualists, who are as a rule poor, or not quite freed from the bondage of coin.

Every one who realises, after the first wave of phenomenal sensation, the vast magnitude of the spiritual dispensation, must be deeply interested in the organisation question, which in my humble opinion ought to centre its *pros* and *cons* only on the "how to organise" for the necessity for banding together in an age where masses rise against masses, needs hardly discussing about. My recent experience in Adelaide, where a society was founded by our brave pioneer, Mr. Hall, teaches me that curiosity and sensation appetite, induces many to join, who finding that phenomena cannot be got at without some effort (not in money) go back again to try for cheaper amusements. A large number of really honest seekers after information are held back for fear of subscribing to a kind of sect and the social inconvenience thereof. Hence my idea of drawing people freely to one spot is to construct such a broad wording of invitation to join in an investigating body, that the outsider may hardly know whether a member intends to support or to hinder the claims of Spiritualism. A reading-room with the current periodicals and library should be the start. No séance-room, nor temporary experimental meetings in the premises, for my experiences in London confirmed my anticipation that séances cannot be arranged *ad libitum*, like electric batteries or music boxes, and fall mostly where constant change of influences (as in all public places) and discussions in or outwardly disturb the still waters of a settled reservoir, the only condition for hope in manifestations. I hope yet on these principles to help Mr. Hall in his laudable design to establish an organisation of inquirers in the rising city of Adelaide.

C. REIMERS.

The *Auckland Star* of November 10th publishes extracts from letters sent by the late Professor Denton to a psychometer in that city to whom he had sent specimens from Kent's Cave (Devonshire), glacial pebbles and a piece of an Egyptian pyramid. The reports from this psychometer were very lucid and corroborative of experiments made previously with others. Mr. Denton on more than one occasion has spoken eulogistically of the powers of this gentleman, and thought to make a continual use of them in completing data for books on psychometry he had in hand.

INDUSTRY, A DIVINE LAW.

The following communication was received, like the preceding one in our last issue, from a spirit purporting to be that of Bichat, the French anatomist:—

CONTRARY to general belief, the human organism is not so dependent on conditions of atmosphere and local surroundings as upon states and moods of mind. These exercise upon it a preponderating influence. They govern and control it. It is as obedient to them as the horse is to its rider. They shape and direct its course; they actuate its movements. Upon the serenity, the vigour, the healthful action of the mind depends the healthy activity of the corporeal functions. And hence there was a profound meaning in the antique maxim, *Mens sana in corpore sano*. And it is only by a knowledge of the correlation and interdependence of the two that human beings can frame and follow a scheme of life such as shall secure the equable development and the due equipoise of both mind and body. Each is dependent upon the other. Each is closely concerned in the growth and well-being of the other. Each claims our careful study; each rewards our watchful care; each should progress *pari passu*. If you starve the body, what follows? Suffering, and it may be death. If you starve the mind, what follows? Intellectual atrophy or sterility. If you overload the body with food, what follows? Discomfort and disease. If you overload the mind, what follows? An accumulation of undigested knowledge, that is incapable of being assimilated and transformed with ideas which are the very life-blood of the mind. Nature is full of these beautiful parallels, analogues, types, and similitudes. What we see is but the image of the unseen. In this sense, all nature is a parable; and wise is he who discerns its eloquent meanings. Ah! my brother, God surrounds us all with innumerable lessons—lessons fraught with wisdom and beauty, lessons that it is a perpetual delight to study, lessons that are incapable of wearying, lessons that teach us He is Love, He is Goodness, He is Supreme Wisdom. If men would only pay more heed to them how much healthier and happier mankind would be. For all disease and disorder are a sin against nature, and contrary to the will of God. He has so framed and fashioned us as to qualify us to study and comprehend His laws on the one hand, and to enjoy health and happiness as the result of obedience to them on the other. The theologies which represent him as a cruel and punitive God, and as the author and inflicter of evil, are false, pernicious, and misleading theologies; regard them not. Evil is permitted, as I have previously explained to you, as a discipline, a monitor, and an agency of ultimate good. It is one of the divinely appointed methods for the education of the human race. By it and through it man is strengthened and purified, elevated, and confirmed in the love and pursuit of righteousness. Without conflict there can be no victory, without a struggle no strength. To overcome evil, and not to be overcome by it, is man's greatest triumph. You know that the muscles and the brain become stronger by use. Labour is the Divine command, and not the Divine curse; labour of the body by which, within the limitations imposed by reason, it is invigorated; and labour of the mind, by which the intellect is strengthened and expanded. Ah! the delight of labouring for others—of the handicraftsman and the husbandman who will sustain his wife and children by the fruits of his toil, while producing something also for the consumption of the community to which he belongs; and the delight of the thinker, who labours with his brain, and thereby contributes to the instruction and enjoyment of the human race. Each is a benefactor to his kind, each fills an appointed place in the economy of the world. Each helps forward its progress. Each is, in his degree and place, a worker, and therefore performs a noble necessary function in connection with the great social organism to which he belongs. Believe it, my brother, idleness of mind and body is a sin against God and a sin against man. Nothing in nature is ever idle. Nothing in your

universe is ever idle. Nothing in the boundless ocean of infinite space is ever at rest. "My Father worketh hitherto" were the inspired words of Christ, and He is working for and in all Creation without ceasing from the eternity that lies behind to the eternity which lies before you. Imitate His example, and by so doing obey His law. And Industry is not merely a divine obligation, it is a necessity of health—industry of the corporeal, industry of the mental faculties. Keep them in active exercise; not overworking either, but regulating their beneficial activity so as to induce just that amount of weariness which makes repose delightful. Study their interaction, so that by the knowledge you may acquire of them you may secure their harmonious co-operation. This is the secret of perfect health, and a knowledge of it is more to be desired than an acquaintance with all the secrets of medicine. I should be the last to speak slightly of these; for their investigation and that of the structure of the human frame were my employment and delight while I was an inhabitant of your world, and they continue to be so now that I occupy another realm, and am endowed with larger powers of vision, and with a more penetrating insight into the arcana of that marvellous piece of mechanism, the human body. Nevertheless, I cannot conceal from myself, nor from you, my brother, that medicine is only a remedy for an unnatural state of things resulting from disobedience to natural laws; and I wish to impress upon you that by conformity with the latter, health would be the normal condition of affairs with the great mass of mankind. Lay this well to heart, and impress it upon others, my dear friend. There is but one road to health, and without health there can be no true happiness, and that road is the reverential study of natural, or in other words of the divine law, and implicit and unvarying obedience, so soon as it has been ascertained. Temperance, simplicity of diet, purity of air and water, mental and physical activity, freedom from anxieties occasioned by false ambitions and unworthy aims, and the direction of all your efforts to the service of others, beginning with the home circle first, and then radiating outwards—these are the factors of health, and the auxiliaries of happiness. Above all, cultivate an unflinching trust in God. There is nothing beneath or beyond His care, and His loving kindness is over all His creatures. Nothing is neglected, nothing overlooked. His all-seeing eye penetrates universal space, His infinite love comprehends the boundless regions of His unmeasurable creation. He surveys, sustains, and sanctifies all life that is obedient to His law. He is the author of all good, and the fountain head of all wisdom. Ask it of Him, and you will receive. The more ardent the desire, the more abundant the supply. Above all things seek Him in His works. In them and in them only can you obtain a dimly visible, a remotely approximate idea of His love, wisdom, and goodness. They present an inexhaustible field of observation, a never-failing source of delight. They will nourish, strengthen, expand, and elevate the mind. They will bring it nearer to, by causing it to come in connexion with Him, to whom he ascribed all gratitude and glory by you who are still clothed upon with garments of the flesh, and by us who look upon you with spiritual eyes.

Nov. 18, 1883.

THE "ECHO."

THE above ably conducted Liberal weekly, which since the early part of 1880 has been edited and published by Mr. J. Braithwaite, of Dunedin, N.Z., ceased publication with the issue of November 17th. The causes of its cessation are principally of a commercial character, supplemented by the inability of the editor to afford the necessary time from his other business duties. It is in contemplation, however, if sufficient encouragement offers, to resume publication as a monthly shortly; meantime the editor commends to his readers the *Freethought Review*, published at Wanganui. The *Echo* has done some good work for Spiritualism, Freethought, and social progress, and we hope to see it afloat again in the proposed new form.

HUDSON TUTTLE.

OUR readers will no doubt be pleased to see and peruse the contribution of our esteemed friend and fellow worker Hudson Tuttle which appear in November and present issues of *The Harbinger*. The present one on "Brain Waves" or thought-transference is particularly opportune, and affords the only philosophical solution of the phenomena yet presented. A very marked instance of community of thought, and its transference from (terrestrially speaking) great distances occurred in connexion with Mr. Tuttle's previous letter. From press of business and other causes direct correspondence between us had ceased for upwards of two years, when one Sunday morning about four months since, whilst sitting alone in the garden, our thoughts reverted to him, and the cessation of written correspondence between us, the impulse to resume such came so strong upon us that though we had no writing paper in the house we collected some scraps, and wrote our thoughts. Prominent amongst these was one that our brother might often have ideas in his mind appropriate to the requirements of many hungry souls here, and that if such arose, and he had leisure to record them, we should be pleased to publish them. We were not only pleased, but surprised to receive, within five weeks of the date of our writing Mr. Tuttle's contribution on "The Consolation of Death," which was published in the November *Harbinger*, which had crossed our letter, and must have been written as near as possible at the same time. On receipt of our letter Mr. Tuttle immediately noticed the coincidence, and in his letter of October 25th he says:—

"I was exceedingly glad to receive your letter, and singular as it may seem to you I had already responded by sending you an article which I must have mailed to you almost the same day your letter was written. . . . I had had you in my mind for several days." . . . The probabilities against this being a simple coincidence are great, as not only was correspondence resumed, but the actual mental request responded to. Mr. Tuttle speaks kindly and eulogistically of our paper, and hopes it receives the hearty support of Spiritualists (it does of many, but there are many who might do much more to bring it under the notice of friends and enquirers), and concludes by promising us further contributions from time to time, which we shall be happy to present to our readers in due course.

THE LATE W. DENTON.

WE are indebted to Mr. Jas. Hurst, of Sydney, for the information regarding New Guinea which appears in our supplement. It was compiled by him from conversations with Messrs. Sherman and Shelley Denton, prior to their departure by the San Francisco mail. By papers to hand from America we find that the impression is general that Professor Denton met his death in the great volcanic convulsion which occurred some 2000 miles to the west about the same time. From a few (secular) press notices that have reached us we cull the following, which forms part of an obituary in the *Natick* (Massachusetts) *Bulletin*:—"How far mankind may differ from him in belief, they cannot decry his integrity of purpose, or the generosity with which he bestowed upon the world, rich and poor alike, the wealth which his intellect had accumulated and stored. He knew the crust of the earth, and he had penetrated into the depths of the loaf, and whatever he gained of its riches he unsparingly gave to those who were unprovided with his resources. He who was so poorly born, and who had begged his way in every port, has gone out into the mist of the other shore. Yet he had ships at sea and in every port laden with sparkling gems, and he has strewn the earth with the brightest of his jewels—Virtue, Faith, Generosity and Knowledge—and his spirit has become an essence that perfumes with its fragrance the finest senses of remaining mortality."

THE *Morning Post* of November 14th (London) has a leading article upon some remarkable physical manifestations which were at that time occurring in the presence

of a young girl named Emma Davies, living with her parents at Weston Lullingfield, Shropshire. Wherever the girl may be the surroundings appear to become occasionally animated. Flower pots dance on the window-sills, tables stroll about the room, glass and china are broken as they hang upon the walls. When she attempts any domestic work the brush or bucket is torn from her hands, the house linen flies away to a distance, and her boots usually accompany it. Doctors and local magnates have been baffled in their endeavour to discover the cause. A detachment of constabulary shared the same fate. One of their number was left on guard, but the unseen agent makes fun of the policeman, causing fenders to move across the floor, and obstruct his path, whilst books, cushions, and other articles fly around his head. The idea that she has accomplices in her home is rendered improbable by the fact of the phenomena occurring at other places where she may be. The only solution the *Post* can find for these startling phenomena is "mental disorder!" We rather think that the mental disorder" is located in the brain of the writer who could seriously put forward such an irrational theory. The spiritualistic journals by next mail will probably bring fuller particulars of these curious but by no means uncommon phenomena.

HINTS FROM TENNYSON.

"Deliver not the tasks of might
To weakness, neither hide the ray
From those not blind, who wait for day,
Though sitting girt with doubtful light."

1.
"Leave thou thy sister when she prays"
Her folk-lore of "the Flood" and "Fall,"
The "apple," "talking snake," and all
The fables of her nursery-days.

2.
Give "milk to babes" and "hide the ray"
From feeble eyes, from "judgment blind,"
From scanty substitute for mind,
Which patiently can "wait for day."

3.
Leave to "thy sister" faith and pray'r,
Her genuflexions and her beads:
The cast-off rags of worn-out creeds
Are good enough for her to wear.

4.
Leave her those dear old Bogy-Pow'rs,
Whose torrid climate never cools,
And that hymn-paradise of fools,
Which gives her here some pleasant hours.

5.
Leave to the priest his normal prey:—
Ev'n crass McEchnans must live—
And church-imposture long may give
An easy living, rank, and pay.

6.
Truth at the bottom of her well,
Lurks far too deep for woman's eyes;
But she can see the creed that lies
In surface-surprise, "book and bell."

7.
Melancthon, much like Tennyson,
Prescribed mild gospel for the sex,
Nor wished his mother to perplex
Herself for truth's best benison.

8.
And he was right, the highest light
Is not for human bats and moles:
So darkness is—and pious souls
Admit, "Whatever is, is right."

9.
The greatest Teacher of the past,
Said, "What have I to do with thee?"
And that sad sentence seems to be
Poor woman's fate, from first to last.

10.
Proud intellectual research
Contentns the weaker vessel still;
She has her missions to fulfil,
To dress, and deck, and go to — church.

11.
From Jonah's whale, and Aaron's rod,
From miracles and mummeries,
Let her derive her deities,
And choose her priest-invented god.

12.
Man should, perhaps, still strive for truth :—
But waste it not on womankind :
Faith is for her, and for the blind,
The epicene, and callow youth.

13.
Enough that "thou" canst walk by sight ;
"Thy sister" in her lower place
May, kneeling, grope her way to grace—
What is she, but a Gibeonite ?

JOHN BALFOUR.

ANGEL MINISTRY.

AN IMPROVISATION, written especially for the *Harbinger of Light* by Mrs. Elizabeth L. Watson.

Above life's cradled innocence,
Where first we heard Love's lullaby,
Unconscious of danger or defence,
Our guardian Angels hovered nigh.
For royal prince nor lowliest born,
God measures not his meed of love,
But unto all, as comes the morn,
From light's celestial founts above.
So come these silent, unscen powers,
To guide, to warn, to bless and cheer.
Their tender thoughts, like fadeless flowers,
Filling with sweets life's atmosphere.
To King Belehazzar at his feast,
In strange hand-writing on the wall,
As free to greatest as the least,
With winning words or warning call.
They crowned the dark-browed Socrates
With pearls of wisdom, love, and truth,
Unveiling life's deep mysteries
To hoary age and eager youth.
And o'er the hills of Palestine
Love's starry banner they unfurled,
Pouring from Heaven that song divine—
"Peace and good will to all the world !"

And unto Peter, John and Paul,
They come according to their need,
E'en as to-day they come to all,
Helping our holy thought and deed.

Along life's shadowy paths of pain
They walk beside us day by day,
And by their sacred love restrain
When blindly we would go astray.

And if we sometimes turn aside
From virtue's sunny paths of peace,
In sympathy they still abide
Until our wayward wanderings cease.

And when life's fitful fever o'er,
The last great change on earth shall come,
They'll meet us on the farther shore,
And give us tender welcome home !

NEW RATES OF POSTAGE.

We beg to call the attention of our readers to the following amended Postal Tariff which will come into operation from the 1st of January next, by which they will see that in the future there will be greatly increased facilities for the transmission of Spiritualistic and Reform literature to all parts of the Colonies.

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S. W. MCGOWAN,

Acting-Deputy Postmaster-General

On Sunday evening next, at the Masonic Hall, Lonsdale Street, Mr. W. H. Terry will answer questions on Spiritualism, Mesmerism, Clairvoyance, and kindred subjects. This will afford those whose knowledge on these subjects is limited an opportunity of getting direct information on those points they are most interested in.

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